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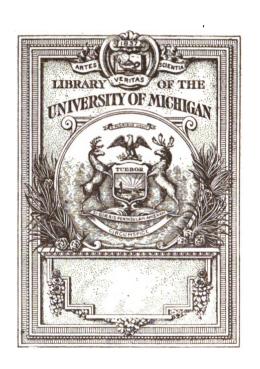
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## MORAVIAN

## CHURCH MISCELLANY.

## VOLUME III.

#### BETHLEHEM:

PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHERS.

Apply to "The Editor of the Moravian Church Miscellany," at Echlehem; — Alse: to Rev.

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Litis, Lancaster fetc., Pennsylvania; and Salem, N. Carolina.

1852.

#### THE

# Moravian Church Miscellany.

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JANUARY, 1852.

**VOL.** 3.

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# Moravian Church Miscellany.

**20**. 1.

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JANUARY, 1852.

VOL. 3.

Memoirs of Br. Theodore Shultz, who departed this life at Salem, North Carolina, August 4th, 1860.

(Written by himself.)

I was born December 17th, 1770, in the town of Gerdauen, in My father, Godfrey Henry Shultz, and my mother, Anna Christina, whose family name was August, spared no pains to educate me carefully as pious members of the Lutheran Church. As a child I already expressed a desire, to become a minister of the gospel, and I recollect distinctly, how, in my 5th year, by placing chairs together, I would construct a pulpit, from which I would of an evening declaim with great earnestness, reciting such Christmas-hymns, as: "Rise, my soul, shake off all sadness, etc." before the people of the house, who were expected to listen in profound silence. In my 12th year, my father, who was esteemed as a magistrate of the town, departed this life in Shortly before his dissolution, he assembled his three surviving children around his dying bed, and exhorted us in a most impressive manner, to love God, and be faithful to him, our Maker and our Savior, whom he commended to us as our best friend and protector, and to whom, he added, he had often prayed, that he would never forsake us. The deep impression, which these words made upon my mind, could never be effaced. The schools of my native place I attended daily from my 6th year, learning my lessons with eagerness and delight. Being intended by my friends for an academical course, and cherishing in my own mind a predilection for study, I availed myself of the advantage of attending the gymnasium of our town. This resolution, to enter upon a collegiate course, I entertained, until I had arrived at the age of fifteen years. But soon after, paying a visit to Konigsberg, I had an op-

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portunity to discover the threatening danger to their souls, incurred by the youth studying at the university; which filled my mind My brother, John Henry, who was awakened by with dismay. the Spirit of God, and had formed an acquaintance with the Brethren's congregation, was then employed as book-keeper and clerk on the estates of Count Lehndorf, at Steinort. Having called to see him. I imbibed a taste for the same business. After being solemnly confirmed in my baptismal covenant, the beginning of August 1785, and admitted to the holy communion in the Lutheran church, not without a deep and blessed impression upon my beart, I soon, by a remarkable direction of Providence, obtained a situation in the same office of Count Lehndorf at Steinort. Here, besides my own brother, I found a faithful friend and spiritual adviser in the person of the inspector, William Andrew Rhenius, who was in connection with the Brethren's society Kenigsberg, and afforded me the opportunity of attending their morning and evening devotions. The Spirit of God soon convinced me of my sinful and depraved state, and my need of a Sa-I fled to Jesus without delay, and to my comfort and unspeakable joy, I found him exceedingly precious and all-sufficient, as the physician of needy, sin-sick souls. Br. Staehly, who was then in charge of the Brethren's society at Kænigsberg, cheerfully granted my request, to have access to the manuscript accounts received from various parts of the Brethren's Church; this I esteemed a great privilege, and the perusal of these narratives was truly refreshing to my heart, which was hungering after spiritual food. The reading also of the printed works, published by the brethren, greatly promoted my growth in grace, and enlarged my acquaintance with the Brethren's Unity, and the extensive work committed to them in christian and heathen lands. On the 9th of Sept., 1786, I had the misfortune, in the act of cutting the cord of a sack filled with grain, to pierce my right eye with a pointed knife. the midst of my pain and fright, I soon tried to compose myself, by thinking: Who knows, what good purpose this may answer? I found abundant occasion to reflect upon myself, and my heedlessness, but also, after three months' treatment, to bless the Lord, that my eye was healed without extraordinary sufferings, although the sight of that eve was never restored. Having in 1788 completed my term in the above office, I in the course of the same year entered the service of the Counsellor of war, de Fahrenheid, at that time the wealthiest agricultural house in East Prussia, and was employed on his Angerapp estates near Darkehmen. Here, in externals, I was as favorably situated, as I could have desired; but the danger to my soul was great, as I had the opportunity of becoming acquainted with the world, and of enjoying its vanities in full measure, while I was deprived of the society of my Breth-

ren. and debarred from the privilege of reading the accounts received from the Brethrens' congregations. To the latter privation, my cheerful disposition soon reconciled me, and the world gradually captivated me by its apparent charms and vain enjoyments. Still. a secret restlessness and anxiety of heart remained, which caused me to shed many tears, and cry unto Jesus for mercy. In his own good time, my gracious Lord and Savior so over-ruled events, that I was requested to return to my favorite Steinort, where, in the year 1791, I entered the service as clerk, after a discipline of three years, which proved beneficial both for my business and my heart. I had obtained deeper views of the depravity of human nature, and was humbled under the conviction. that in me dwelt no good thing; I felt and acknowledged myself. as the vilest of sinners, and wept day and night for mercy and pardon of all my numberless short-comings and offences. Nor did my faithful Savior keep me waiting a long time, but met me with his unchanging love, pardoned, comforted and blessed me with a sense of his peace and nearness, so that for joy and thankfulness, my eyes were scarcely ever dry, and I could again with all my heart claim him as mine, and call myself his own. The experience of this year 1791 I can never forget, in which the Savior had mercy upon me again, drew my soul to himself anew as with cords of love, and led me, through grace, into that path of peace and humility, where my longing heart found comfort and refreshment in communion with him; and, in the midst of my numerous and diversified avocations, and on my frequently arduous and perilous journeys, his smiling countenance strengthened, cheered and upheld me. Well knowing my weakness, the Spirit of God led me to fix the eye of faith more and more firmly on Jesus, while at the same time I called myself to a strict account for every deviation, and Christ appeared to me more and more indispensable, as "the chiefest among ten thousand and altogether lovely." The more I grew in the knowledge of myself and in love to my Redeemer, the more ardently I desired to belong to that people, whose acquaintance was so precious to me; and I hoped to love and to serve the Savior more quietly and uninterruptedly in the midst of the Brethren's Congregation. In the mean time, I attended to my business, with satisfaction and relish, committed every thing to the Lord's faithful care, and in the most difficult emergencies experienced in a powerful manner his gracious Often God delivered me from imminent dangers, to which I exposed myself by my hardihood; of which I will relate but a single instance, when, on the 22d of December, 1792, in the midst of a deep lake, I with a horse and sled broke through the ice, and was yet wonderfully preserved alive.

My ardent desire, to be united with the Brethren's Church;

which I continued to cherish, and often in a childlike manner, presented to the Savior in prayer, He was pleased in due time to fulfil, when in the year 1795 the proposal was unexpectedly made to me by a friend, to undertake a journey to Nisky with the Baron de Kleist from Courland, in the capacity of his travelling companion. I thankfully accepted this offer, and having succeeded in disengaging myself from business, I on the 1st of July in the above mentioned year left my favorite abode at Steinort, and my beloved brother Henry, (who hoped to follow me shortly,) and set out on my journey, after having taken an affectionate leave of my only sister, still residing at my native place. During this visit to my home, I once more maturely considered my purpose of joining the Brethren, and fervently entreated the Savior, that he would himself direct me, provide a place for me in the bosom of that little church, and through grace grant me the resolution and preserve it to me under all circumstances, though it be in the deepest poverty, with only bread and water for my support, to live and to die in the midst of the congregation. Before my departure, opening my text-book, I obtained this promise: "I will guide thee with mine eye." Ps. 32.8.

On the 26th of September, we arrived safely at Nisky, where I should have been pleased to remain, but I followed the advice of several of the dear brethren, to proceed to Herrnhut, in the company of our widowed brother, Henry, count Reuss. requested permission to stay, and be admitted as a member of the congregation. I was glad to meet with some employment in the counting-house and factory of Abr. Duerninger and Co., feeling happy and at home, as I here found what I had sought and expect-Gladly would I have tarried here, but could not receive permission, which proved a severe trial to my weak faith. The fatherly counsel of the aged br. Gambs, then at the head of the above firm, greatly encouraged me: and going to church in the evening, when br. Verbeek opened the service with the hymn: "Give me thy heart, my son, thus saith the Lord; give me thy heart, and listen to my word; observe my ways, walk in the path of grace; in following my direction, I'll grant thee my protection"—these words penetrated my fainting soul; I was melted to tears, and afterwards sought a retired spot, where I gave myself up with soul and body to the Savior, to be henceforth guided entirely by his gracious will. The 24th of January 1796, was the happy day, on which, to my great joy, I received the long wished-for permission to unite with the Brethren's Church, and to reside in the congregation at Gnadenfrey. On receiving these tidings, I could scarcely make any reply, but, deeply bowed before the Lord, I sought retirement, prostrated myself in spirit at the feet of Jesus. and thankfully implored his grace, to be faithful unto the end, and to be still further guided and prepared, to live to his glory and to the joy of his people. It appeared to me as though the Daily Words for the day were addressed to me by the Savior himself: "The ransomed of the Lord shall return, and come to Zion with songs. and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35. 10. After bidding an affectionate adieu to my dear friends, with whom I had been one in heart, I on the 27th of January took my departure from Herrnhut, that cherished spot, never to be forgotten. and set out on my journey with inexpressible feelings of humble gratitude After a happy pilgrimage on foot, by way of Nisky and Gnadenberg, I on the 1st of February reached Gnadenfrey. my future beloved home; the weather being uncommonly pleasant, and a most cordial reception awaiting me. Not knowing what was to be my occupation, the query addressed to me by the cook of the single brethren's house on my arrival: " Are you the person, who was to come?" sounded rather ominous; however, I was soon relieved from suspense by the warden, br. Niels Amtrup, who informed me, that I was to enter as clerk into the mercantile establishment of the place, to which in a few days he introduced me. I lived near to my Savior, and he at all times graciously helped me through. On the 7th of August I was received as a member of the congregation, and on the 24th of September I was permitted to be present, as a candidate, at the holy communion,-a season of heavenly enjoyment. It was not, however, until Maundy Thursday in the spring of the following year, after an interval instructive and profitable to my soul, that I was admitted to partake of that sacramental feast; -nor am I able to describe the emotions of my heart on this most solemn occasion, which remains a theme of thanksgiving, until I shall behold my Redeemer Ou the 12th of January 1799, I received a call to the missionary service to Surinam, and particularly at Bambey, which I could not decline, though I deeply felt my utter insuffi-Tremblingly, and in reliance on Jesus' grace alone, I accepted the call,-convinced, that I was in duty bound to devote all the powers of my mind and body to him and to his service; wherein I was greatly encouraged by the Daily Word for the day: "Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you." Jer. 29. 12. With feelings never to be forgotten, I bid adieu to Gnadenfrey, where I had received so many tokens of love and mercy from him, who is the Friend of the poor and needy, and where I had been so happily united in heart with many brethren of the same mind, whereby we had been mutually built up and grounded in him, the rock of salvation: and thus I took my departure from this abode of peace, on the -18th of March, 1799, with the consoling address in the Daily

Word: "Say to them that are of a fearful heart: Be strong. fear not." Isa. 35. 4. On the 23d, I reached Herrnhut, where I found one of my future fellow-pilgrims, br. Frederick Metz, waiting for me, and where subsequently a second, br. Jacob Ertel, joined us. Every where the love of our brethren and sisters humbled us before the Lord, and encouraged us greatly in following our high calling; for all which we gratefully implored the blessing of the Lord upon them. On the 16th of April we received our final instructions from the Elders' Conference of the Unity. account of the war, we were to go first to North America. After partaking of a cheering farewell love-feast with the brethren of the Mission-Department, on the following day, we on the 18th proceeded on our journey, by way of Kleinwelke, in the name of the Lord, and with the best wishes of the Single Brethren, who accompanied us part of the way, and on the 25th arrived at Barby and Gnadau. From the former place, our fourth travelling companion came to meet us, a young and lively brother, George Samuel Breutel, who, having arrived from Ebersdorf, was here await-. ing us, and now completed the number of the Surinam pilgrimband. Our agreeable sojourn at the above two places was extended to the 3d of May, when we four brethren pursued our journev together, and reached Hamburg and Altona on the 9th, where. however, the ship was not vet ready to sail. While thus detained. we had an opportunity of forming an acquaintance with several worthy members of our church and other children of God; among the rest, br. Schwinn, who had just arrived from South Africa, and several missionaries going to the Danish West Indies. with whom, before embarking, we could yet enjoy a blessed communion-season at br. Fabricius' house in Altona. On the 30th we at length went on board of the ship, which sailed on the 31st of May. On the third day, our vessel, a brig, had well nigh been capsized by a sudden and violent gust of wind, but the Lord mercifully preserved us in this danger, as well as during the succeeding storm; and we could in humble faith, pray and sing together: " Preserve this ship and company, O Lord! And Thy protecting aid to us afford! Be our support when waves and tempests roar; And bring us safely to our destined shore."-In the Atlantic, we were on the 18th of June, captured by a French cruiser, who compelled us to change our course, and follow him towards the Spanish coast, where we were to be brought up. In this emergency. we cried mightily to the Lord, that he would succor us, and enable us to realize the truth, expressed in the lines subjoined to the Daily Word: "While the pilgrim travels,—On thy service bound, -Watchful guardian angels-Compass him around."-

He heard our fervent prayer, and on the evening of the 19th we were enabled, by availing ourselves of a favorable wind,

which sprung up from the North East, to escape from the cruiser, On the 6th of August we landed at Philadelphia, and how gratifving to our feelings, to be soon taken from on board the vessel by the worthy pastor of our church in that city, br. John Meder, and one of the members, br. Frederick Boller,-and to unite with the congregation in offering up thanks and praises to the Lord, our Preserver! On the 10th, we arrived safely at Bethlehem, the beloved place, which was to be the first resting station on our jour-The cordial welcome and kind reception we met with, on the part of the ministers and other dear brethren and sisters, were so overwhelming, that we could reply only with silent tears. Agreeably to the directions of the Unity's Elders' Conference, three of our number, the brethren Metz, Ertel and myself, were here to be provided with suitable partners in the service of the Mission, and it was so ordered by the kind hand of the Lord, that on the 6th of October, I was united in matrimony, by br. Jacob Van Vleck, with the single sister, Susan Catharine Elisabeth Lœsch, at Bethlehem; the two other brethren being married at the same time. By reason of the infirmities of the worthy, aged bishop Ettwein, we three brethren were ordained deacons of the Brethren's Church by br. Andrew Huebner, on the 3d of November before we lest Bethlehem. After a pleasant sojourn of more than sixteen weeks in Pennsylvania, where we visited all our settlements, and most of our city and country-congregations, we at length, on the 3d of December, proceeded on the last part of our journey from Bethlehem, by way of Philadelphia, where we embarked on the 12th, with this comfortable promise in the Daily Word: "Ye shall go out with joy, and be led forth with peace." As soon as we got into the open sea, we had stormy weather for several days; to which was added the heart-rending trial, that br. Jacob Ertel fell asleep on the 17th of January 1800, and his remains had to be committed to a watery grave.—

(To be continued.)

#### WEST INDIES.

(From "Periodical Accounts.")

Among the communications from our Brethren in the West India field, to which attention may be particularly directed, are the letters of br. Buchner, describing a series of visits paid to several of the congregations in Jamaica, and that of br. Titterington;

containing some interesting details of a voyage from Barbadoes to some of the smaller islands, for the restoration of his health, an object, we regret to say, but very partially obtained. Br. Hafkilton's second Annual Report of the Training School at Cedar-Hall, in Antigua, will be read with pleasure by the friends of negro education. In Tobago, the work of rebuilding the missionary dwelling, thoroughly shattered and ruined by the hurricane of 1847, has been at length taken in hand, and, it is hoped, will be completed on the plan projected, on moderate terms.

The progress of the Jamaica Elementary Schools continues very gratifying. By the addition of several, which have been opened since our last, the number of these useful, however humble, institutions has been increased to twenty, and others are in

prospect.

#### Jamaica.

#### From Br. J. H. Buchner to the Mission-Board.

Fairfield, May 7th, 1851.

I am glad to be able to give you a satisfactory account of the progress of our schools. Those established last year are all prospering; in some, the number of scholars has increased, and all are well attended. The only exception is the school at Fair Prospect, which has been abandoned, not having a sufficient number of scholars. I have stated to you already, that some additional schools have been opened, but will give you again a list of them.

1. In the Bigwoods (Beaufort), five miles from Chantilly. It numbers from 30 to 40 scholars, and is kept by a young man.

Expenses, 10%.

2. Winchester, fifteen miles from New-Bethlehem. The rector, Mr. Stone, who often travels that way, kindly consented, at our request, to visit this school likewise. About 30 children were

present at the opening. Expenses, 10l.

3. Middle Quarters, on the way to Black River from New-Fulneck, in a very populous village. This school is kept by a very decent young man, who is full of zeal for the good cause. About 30 children were present at the opening. Expenses, 10%.

4. Hopeton school (New Carmel), kept by a female teacher. This school has latterly much increased, and numbers from 30 to

40 scholars. Expenses 10l.

5. Look-out (New-Eden), kept by a very able teacher. As this school is in the immediate neighborhood of the English church

at Providence, the clergyman officiating there was consulted, and it was opened with his consent and good-will. No return made as yet of the number of children attending, Expenses 101.

6. Mitcham (New-Eden), in the Savannah, kept by a son of one of our helpers. The district is very populous. No return

of the number of children. Expenses 101.

I mentioned, likewise, the opening of a school at Belmont, New Hope congregation, but it so happened, that the husband and child of the proposed teacher died within a week at the very time, and she could not undertake it. I hear, however, that another person has been found, willing and qualified to take her place, and that the school will soon be proceeded with. In the same congregation, another school is to be opened at Philippi, in about a month, which is to be kept in the house of one of our worthiest helpers, by a person who has been educated in the Refuge-school, at Fairfield. Besides these, there are four schools proposed, attached to the Irwin-Hill, Springfield, and Carmel congregations, which we hope to open shortly.

Thus you see, we have succeeded, and are succeeding, I may say, beyond our hopes. Twenty schools are in actual operation, two to be opened within a month, and four in prospect to be open-

ed ere long.

I continue to be of opinion, that it would be better every way, to employ more qualified teachers, at a salary of 16*l*., and am glad that you are inclined to favor this plan. When we can find such, we shall employ them, but you will see that all the schools opened this year are 10*l*. schools. I may remark here, that our teachers in the 10*l*. schools really strive to do their duty; against their character, good-will, and zeal nothing can be said; and experience may make them more qualified for the work. For two of the four schools that are in prospect, we have two teachers in reserve, to whom we will offer 16*l*.

May 18th, 1851.

We are quite satisfied with the naming of the schools, as stated in the printed list. A letter from br. Heath to br. H., which I inclose, will inform you, that the Winchester school has been called the *Bedford* school. The name of "Neville's Court" school you may give to any of those opened this year, as I believe they all will be maintained. I would propose the Mitcham school.

Jnne 23d, 1851.

After having accompanied our son Charles, who is now on his way to Europe, as far as Bluefields, we resolved, as we were already on the road, to pay our annual visit to the stations in this part of the island, and betook ourselves, first, to Irwin-Hill, situated on the northern coast, about thirty-two miles from New-Hope. This part of the island has been heavily visited by the cholera,

and nearly every person, whom we met, wore a black coat, or a black ribbon round the hat, as a sign of mourning. As we had formerly been stationed in this congregation, and my wife had not visited here for eight years, we found everywhere a very cordial reception. We missed many of our former members, and almost every one we saw, had to relate some mournful story, the recital of which might fill many pages. I will, however, confine myself to one.

The helper-sister B. was attacked by the cholera, and all hope of her recovery was given up. As the dead had to be buried immediately, her husband, with whom she lived very happily. had got a coffin ready, and a grave prepared for her. But when towards evening her state of health appeared to grow better, he filled up the grave again, and was about to burn the coffin. The same night, however, he was himself attacked by the disease, and in the morning was buried in the very grave and the very coffin, which had been destined for his wife. She is now completely recovered; but many who have escaped with their lives, complain of not being able to regain their wonted strength. Among those that died of the cholera is the faithful helper-brother W. Hall, who, since the beginning of the mission, had devoted himself with all his heart to the service of his Savior, and had faithfully assisted the missionaries, according to his measure of talents and knowledge. He was so highly respected by the owner of the Irwin estate, that the latter built a very comfortable house for him. We regret his loss exceedingly.

The next day, I went with br. Lichtenthæler to Irwin, where we held a meeting in a pretty large house, which the negroes have built, at their own expense, to be used as a house of prayer. It was quite filled; and among the hearers were about thirty unbaptized Africans, who had come here three years ago, and to whom, as they all expressed a desire to be baptized, Br. Lichtenthæler gives special instruction. But their imperfect knowledge of the English language renders this instruction a rather difficult matter. They begin, however, to understand English better; and some of them shew great earnestness in seeking the truth; which is an encouragement to br. Lichtenthæler, and justifies the hope, that, in a few months, he may be able to add some of them to the Church of Christ by holy baptism. I conversed with them, and encouraged them to seek the salvation of their souls in Christ, the only Savior. The school at Irwin-Hill is numerously attended, and the teacher, who has been educated in our training-school at Fairfield, is

laboring with great diligence.

I likewise paid a visit to several ministers in the town of Montego-Bay, and had also the pleasure of meeting there a taithful

servant of the Lord, an English officer, with whom I spent sever-

al hours in agreeable and edifying conversation.

I was particularly struck by the great number of Coolies whom I met at Montego-Bay and in the country; 3000 of them were some years ago brought hither, at the expense of the Government, because the planters expected great benefit to result from their la-They are poor and wretched people, and only few of them are inclined to regular work, preferring to roam about in the island. They continue to dress themselves after the fashion of their country, and to speak their own language. Only a few of them are able to make themselves understood in English. From time to time, they celebrate religious festivals, accompanied with sacrifices to an idol, and they seem upon the whole sunk in the lowest and most debasing heathenism. In general they keep quite aloof from the negroes, whom they despise as well as the whites, though they make to the latter their "salaam" (reverence) with great humility. Here and there one may be found who has left his countrymen, and has joined the negroes. Thus I met, a few weeks ago, at Fairfield, a Coolie boy, an orphan, who lived with negroes, and now attends our school. At New-Bethlehem, br. Heath has lately baptized such a boy; and br. Lichtenthæler gives religious instruction to a Coolie, who desires to become a Christian. wretched condition of these people has often moved our compassion, and we wished to preach the Gospel to them, but our ignorance of their language is in our way. Most of them wish to return to the East Indies, and Government has promised them a free passage.

June 6th, we returned to Beaufort. This place is situated high in the mountains, and is surrounded by woods and forests. It is a cool and healthy place, where the heat is not oppressive; but the mosquitoes are sometimes a real plague. The aspect of the place has been much improved, since a part of the wood has been turned into pasture-ground. Both the house and church are good and substantial buildings. The attendance at church has been much more numerous, since the appearance of the cholera, a remark which has reference to all the places where this dreadful disease has been raging. I have never seen the church so crowded, as on the Sunday when I preached there myself, which, however, was partly owing to the circumstance of many members of the neighboring English church coming to our chapel, because their minister had received another appointment, and his place has

not yet been supplied,

The missionary prayer-meeting having been transferred to Sunday, 8th of June, I had an opportunity of exhorting this congregation also, to greater interest in the missionary work. On this occasion, one of the helper-brethren offered up a prayer with much

fervor and unction. In a meeting with the helper-brethren and chapel-servants, they expressed themselves very satisfactorily about the state of the congregation, assuring me, that the Lord had evidently His work in many hearts. The schools in this congregation are numerously attended, and the members distinguish themselves by the willingness with which they pay the schoolfees, in consequence of which the school-expenses at this station are entirely met. On the 9th of June, I went with br. Kieldson to Bigwoods, to visit a school which had been opened there a few weeks ago. The people living in the neighborhood came together, and I addressed them first, and then examined the children. Of the thirty-five scholars who visit this school, only five had attended a school before, to all the rest it was something quite new. They are taught reading, writing, Bible history, Scripture texts.

and hymns.

From Beaufort we went to Hopeton, where we spent a day with Mr. and Mrs. Scott, old and valued friends of our missions. At New-Carmel, we met br. and sr. Geissler, who, a few days before, had returned from a visit in the Manchester mountains. New-Carmel is one of our oldest and most numerous congrega-The situation of this missionary-station cannot be called Though situated on a hill, it is surrounded by higher eminences, which obstruct the view; and in the valley, extending about a mile towards the east, the rain-water collects in such quantity that it frequently resembles a lake, and the evaporation of this water is not conducive to health. As there is no church in the neighborhood of New-Carmel, and as the population is very numerous, the conflux of people has always been very great here; and though our Brethren have exercised the greatest caution, a good deal of chaff has found entrance among the wheat. everywhere else, there are not a few among the negroes who place their confidence in outward forms. If they have got their names written down in the church-book, and are allowed to come to the speakings and the Holy Communion, they think they cannot but Some other circumstances have likewise exercised an unfavorable influence upon this congregation. On the one side of Carmel, about a mile distant, there is a large plantation, where, a few years ago, about 300 negroes lived, and which is still very populous. The owner, as well as the overseer, were atheists, and strongly opposed to any religious influence exercised on their The consequence was, that there could hardly be found a greater nest of iniquity. On the other side again, is a plantation, whose owner, himself a true Christian, had no greater wish than that his negroes should likewise be brought to the knowledge of Christ Jesus. He not only afforded them every opportunity for instruction, but favored them only too much in every respect,

treating them with the greatest forbearance, overlooking their faults, and loading them with kindness. This, again, led to no favorable result. The negroes here are like spoiled children, that are not grateful for gifts, neither asked nor wished for, demanding still more, and after all being dissatisfied. Br. Geissler could give the helpers at New Carmel the testimony, that they had cheerfully assisted him, and had fulfilled their duties with much zeal and faithfulness. They have frequently an opportunity of practising humility and forbearance, and also sometimes of suffering shame and persecution. On the 13th inst., we had a school-conference at New Carmel, with twelve teachers. The state and condition of the schools and the duties of the teachers, were the subjects discussed. A young teacher, lately appointed to his office, distinguished himself particularly by the great zeal which he showed. These conferences are very well calculated to impress the teachers with a sense of the importance of their office, and they all de-

clared, that they felt much encouraged by this meeting.

"On the 14th, I had a meeting at New-Hope, with the native The projected construction of a church was particularly spoken of. The subscription opened for this purpose testifies, that the congregation is willing to contribute towards it liberally. One of the helpers had subscribed a doubloon (upwards of 31.) and a poor servant girl gave 12s. Here and in other congregations, the helpers complain, that the use of spirituous liquors is becoming more and more common among the negroes, who used formerly to distinguish themselves advantageously by their sobriety. The rum-shops are constantly increasing in number. Another still greater evil was much lamented, both here and at Beaufort. When a negro lays out a garden or a ginger-plantation, he announces it, and invites all who wish to assist him. Generally, a number of twenty to fifty assemble there. They receive, however, no wages, but are provided with spirits, and the owner of the plantation is obliged to give them a great feast, after which the night is generally spent in revelling. These ginger-plantations are often four to six miles distant from the villages, and the laborers are consequently forced to stay over night, crowded together in miserable straw huts, and it is easily to be imagined to what disorders this leads. The helpers promised us not only that they would never have such a digging-match, as they call it, but that they would use their whole influence to abolish them. These digging-matches are, however, customary only in this country. and we try to work against them as much as we can, particularly because the young people are led by them into sin and vice.

At Springfield, where we also spent a few days, the national helpers assembled for a love-feast. An aged helper-brother, out of whose countenance and whole demeanor the love of Christ

shone forth in a most pleasing manner, edified us by the recital of his conversion and subsequent experience. When I inquired of him, whether he perceived the work of the Holy Spirit in the congregation, in the awakening and conversion of some of the members, he said: 'I will speak of myself. Here stands a great sinner. I have been a drunkard, &c.; for some time I went to church without exactly knowing why; but the Lord has made me experience His mercy. I know Him, I love Him; I have learned to know that my own heart is very wicked, &c.' At New-Fulneck, where we likewise visited, the church and school are well attended; two schools have lately been established there, at out-stations.

The impression received, by our visit, of these congregations, has been upon the whole of a cheering nature. Though there is still much to be desired; and though we pray for more of the life of God for ourselves, as well as for our congregations, it is not to be denied, while many are falling off, or are contented with the mere outward form, that the faithful members of our congregations become more and more firmly grounded. The attendance at the schools and churches is very numerous and encouraging; the duty of contributing towards the maintenance of the stations is more and more felt, and cheerfully fulfilled; and the Lord does not leave Himself without witness in the awakening of individuals here and there. May the Lord hear our prayers, and visit His servants, as well as our congregations, with a new measure of grace."

From Br. J. Coleman to Br. J. H. Buchner.

New-Eden, May 16th, 1851.

Dear Brother,

"At this station, where the changes from great heat to comparative cold are remarkable, it is cause of heartfelt thankfulness to our God, to see a good attendance at our Sunday-service, and a very large increase in the number of our Sunday and day-scholars. In addition to this, we have established two infant or village schools for the younger children, who live at a considerable distance from the station. Much of this salutary movement must be attributed, under the guidance and blessing of God, to a plan which I was led to adopt, soon after our coming hither. Perceiving that our young people were mostly indifferent to instruction, and that our day-school at the station was but thinly attended, I began in the meeting after the public-service, in which the catechumens are

generally instructed, first of all to hear our day-scholars mad the weekly portion of Scripture set them to learn, at the same time encouraging the readers among our young people and adults to read after them. By the exercise of patience and perseverance, and by endeavoring to explain the meaning of what they read, by simple questions and illustrations, both the readers themselves and the congregation present became exceedingly interested; and so much did the readers increase, that my good wife, always active in such work, had to take the females, while I attended to the males.

Seeing that the young people were stirred up, and came to buy Bibles, Testaments and Hymn-books, I proposed to give them more enlarged and particular instruction on Saturdays; and we have now nearly forty, who are taught reading, writing, arithmetic, geography, bible history, &c.; and hitherto they have attended pretty regularly, and several of them, at my suggestion, have purchased Reference Bibles and Daily Lesson-books. Saturday-school, my wife, myself, and our day-school teacher, are already engaged from 9 in the morning to 2 or 3 in the afternoon. Our next step was to try to establish smaller schools at a distance from the station, for there were only three schools, including our own, in a circuit of from ten to twenty miles in diameter. were encouraged to this, by the willingness of our English friends to defray either in whole or in part the expense of such schools. The main difficulty was to find teachers really qualified for the work of training the infant-mind, and, at the same time, of Christian character. In the wide savannah that stretches out to the southeast and west of us, from ten to fifteen miles in extent, we found a steady young man, the son of one of our helpers, and himself a member of the Church, and one of our Saturday-scholars, both able and willing to undertake the charge of such a school. a tailor by trade, very industrious, and of good manners, still residing with his parents. The school is kept in his father's house, a distance of about five miles from us, and near which many people reside. It was opened in the beginning of April, is faithfully conducted, and now numbers 28, with a good average daily attendance. This school may easily be increased to 50, if parents, hitherto careless on this subject, would only be induced to let their children enjoy the benefit; but many are quite indifferent, preferring to keep their little ones at home, under the plea that they have no clothes for them, or that they want them to do some little things about the house, most of which excuses may truly be resolved into idleness and selfishness.

The other village-school referred to, is opened at a place up the mountains, called "Look-out," north-east of us, and is situated in what might be called in Jamaica (the towns excepted) a populous

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neighborhood. It is full four miles and a half distant, and would have been begun one and a half mile farther off, could we have found a suitable teacher. Yes, nothing is more wanting in this country, in regard to education, than teachers, able to teach, and of Christian character. A qualified godly teacher is really a treasure here. Look-out school is by no means the worst off in this respect. A widow lady and her two daughters, all communicants of the English Church, have the charge of it. It only numbers 17 at present, but may reach thrice that number, if parents leave off their bad habits, and avail themselves of free education for their children. But some even look for presents of clothing, etc.

I have openly and frequently declared, that these schools, under our supervision, were free for children of parents of any or no denomination, and have exhorted all such to take their children with them on Sundays to their own places of worship; and as we mean to carry this out in all sincerity, leaving every one to his own unbiassed choice. I trust it will have the effect of removing prejudices from some minds.

I will only add, that our day-school at New-Eden, which last year had fallen to as low as thirty scholars, now numbers above sixty on the books, with nearly fifty in daily attendance."

RETURN of CONGREGATIONS & SCHOOLS in JAMAICA. for 1850.

+ •, ·		Co	Schools.						
	Communicants	Received Members	Oandidates.	Total Adults	Childrenander 12 Years	Total	Boys	Girls	Total
Fairfield	656	123	246	1025	560	1585	70	58	128
Bethabara	826	108	154	588	300	888			71
Lititz	358	96	197	651	400	1051	40		69
New-Bethlehem	307	76	131	514	300	814			84
Bethany	441	75	256	772		1304			75
New-Eden	320	142	181	643		1070			39
New-Fulneck	401	110	202	713	520	1233			75
Springfield	174	. 59	162			660	30		52
New-Carmel	489	154		1068		1718	79		163
New-Hope	223	125				948	27		67
Beaufort	240	43				520	70		98
Nazareth	268	44				762	69		104
Irwin-Hill	203	41	136	380	274	654	75		132
NormalSchool Fairfield				1	l i		12		12
Ebenezer	-			1	1 1	٠,	28		52
Ballard's Valley			1	l	1 1		21	12	33
Schoolfield	l			1			31	9	40
Total	4406	1196	2490	8092	5215	13307	742	542	1284

#### ANTIGUA.

## Extract of a Letter from Br. A. Hamilton.

TRAINING-School, Jan. 29th, 1851.

#### Dear Brother,

"The renewal of the Mission to the Mongols has created such a feeling of interest and delight among us here, that I think we ought not to be silent on the subject. We are reminded that the honored servant of the Lord, Br. John Gottfried Schill, who labored so faithfully among the Calmucks, finished his earthly course here at Cedar-hail, on the 11th of November, 1828, in the most gentle and peaceful manner, cheered by the sure and certain hope of resting for ever in the presence of his Savior. From beside his grave, fervent prayer has been offered up, that a great and effectual door may be opened to those, whom the Lord may again call to testify of His love to those wandering hordes. May we not hope, that He will not suffer the light, formerly kindled in their hearts by His servants, to be extinguished before He has again sent them messengers of mercy. We remember old Helena of Bavianskloof and the Testament wrapped in sheep skin, and trust that there are still some alive among those wanderers, who have drunk of the water of life, and learned not to bow the knee to the Dalai Lama. Believing there are some circumstances connected with the Mongols of surpassing interest for our encouragement in the missionary warfare, we desire to thank God and take courage. In the Per. Accounts, we once read, "The head Lama of the Mongols," and "the prince of the Chorinian Burats, etc., each among his own people, of their own accord, made a collection, amounting to upwards of 11,000 roubles (550l.), that the Gospel of St. Matthew, and other books of the New Testament. might be translated into their language, and printed in their character." Has there been anything of greater interest, since the visit of the wise men from the East to see the infant Savior, than the journey of the Saisangs Nomtu and Badma from the Chinese frontier to St. Petersburg, to translate the Gospels, followed by the cheering account of the conversion and happy death of the latter?

We desire our sincere thanks to be presented to a kind friend for the donation of 20 vols. of the Christian Guardian, in fine condition, and also to some unknown friend for 13 vols. of Periodical Accounts, in superior binding, received early in the year 1850. Any articles, of whatever kind, from our distant missionary fields, would be highly prized by us. A Genadendal knife would be a treasure, or a bit of the famous pear-tree, to show at our mission-

ary meetings. We hope to receive some of the rejected idols from Surinam, by the first convenient opportunity.

### Extraot of the Third Report of the Training-School for 1850.

In compiling a report of this institution for the last year, we find abundant cause to remember the Lord's goodness, and take courage, although there is but little that is striking to narrate. We have not been exempt from trials, sufficiently serious to humble us, and to keep us dependent on Divine aid; neither have we been left without tokens of our Master's approbation, lest we be 'weary and faint in our minds.'

Early in the year, it came to our knowledge, that several of the boys were in the habit of rising in the night and retiring to a quiet place to seek the Lord in prayer, and during the play-hour, they retired for the same hallowed exercise. We are comforted, having reason to believe that it is the work of the Lord, and still

continues to be such.

There have taken part in these exercises, at various times, about half the number of pupils, but there are only five (and we are thankful that there are so many) who give us reason to believe, that they are thoroughly awakened of the Lord. Our prayer is, that the number may be increased, and that they may be firmly established in the faith and love of our Savior.

The manual labor continues to be performed with spirit. It has been anxiously desired, to introduce some kind of cultivation less liable to injury from drought, than the usual crop of provisions, and for this purpose, cotton-planting has been taken up in good

earnest.

We cannot conceal from ourselves, that the boys are painfully slow in acquiring habits of industry, order, truthfulness, and cleanliness, rendering needful a great degree of faith, patience, and love of the work for the Lord's sake on the part of their teachers.

The dismissal of the senior pupil, in May, for sinful conduct and deep hypocrisy, cannot but be regarded as a sore trial; the

Lord has, however, kept us from fainting.

The boys, in company of the teachers, occasionally enjoy a ramble on the adjacent hills, which being the highest in the island (about 1000 feet), we of course call mountains. In returning from such an expedition, the negroes at work are heard to say, "Well, who would expect to have lived to see our minister take such care a we pickney, just like a father. The Lord do much for a we."

The institution has been visited by His Excellency Governor Mackintosh. and several members of the legislature, and, early in

the year, by Messrs Candler and Alexander, of London, who lest in the island substantial proofs of their interest in Scriptural education.

The cost for maintaining the establishment for the year, has been 2921. 8s.  $0\frac{1}{2}d$ .; but it should be borne in mind, that this does not include the expenses consequent on the undertaking, such as outfit and travelling of assistants, or any other charges not disbursed on the spot.

That the expenses are so reasonable, is partly the result of reduced prices of provisions, and partly of donations, special and in kind, from the parents; partly also of our diligence in cultivating provisions and saving of outlay, as alluded to at the end of the last Report. Our library has been augmented by a very acceptable donation of books and small maps, by some unknown friend in Britain.

There has been an increase of two new pupils, and a decrease of one, by dismissal, leaving the number on the premises twenty-

On the 31st December, we had the happiness to welcome br. James Harvey, from England, in excellent health and spirits. Thus we were permitted to close the year with a happier prospect for the future, which we pray the Lord may be realised; and to His name shall be ascribed all the glory.

A. Hamilton.

RETURN of CONGREGATIONS and SCHOOLS in ANTIGUA, for 1850.

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	Communicante.	Baptized.	Candidates	Total Adults.	Children under 12 Years.	Total.	Boys.	Girls.	Total.	Воув.	Girls.	Total.
St. John's Gracehill Gracebay Newfield Cedar-Hall Lebanon Gracefield Five Islands Greenbay		136 104 36	79 137 64 46 110 64 30 31	1357 982 486 350 889 473 429 211 344	405	576 1369 763 683	62 55 79 47 55 26	60 46 50 63 63	178 151 108 105 142 110 91 53 56	175	380 181 118 102 210 152 92 76 68	640 356 236 200 374 304 170 135
TOTAL	4170	736	615	5521	2616	8137	541	453	994	1167	1379	2546,

#### ST. KITT'S.

## Extract of a Letter from Br. W. Hæuser.

BASSETERRE, March 26th, 1851.

Dear Brother,

"In my last letter to you, I alluded to a general speaking with the individual members of our congregation. It occupied five weeks, day after day, and yet I have not been able to converse with all of them, inasmuch as of the 1528 members only 863 responded to my invitation to come. I must confess, I felt rather discouraged to find that, in spite of my entreaties, not much more than half of the whole number made their appearance. A good many among them had, however, reasons to adduce for their not coming; some were ill, others had not understood the matter, or mistaken the time. Many of those, with whom I had an opportunity of speaking, gave very cheering evidence, that our labors have not been lost upon them, and that, though we are not always able to discern it, the work of God is still going on in the hearts of our people.

The cholera, thanks be to God, has not yet reached our island."

June 13th, 1851.

"We took a recent opportunity of presenting to our Governor, who is a liberal contributor towards the mission, a copy of the March Number of the Periodical Accounts. He seemed to accept it with pleasure, requesting us to continue to send him the numbers as they appear.

Since I wrote you last, we had a confirmation of thirteen persons, of whom we hope that they have been convinced of their need of a Savior. This solemn act took place in a meeting, on

which a particular blessing seems to have rested.

Like many others, I had an attack of the influenza, which made it impossible for me to hold any meetings, so that Br. Mumford had to take all the duty for several Sundays. But, thank God, I am quite well again, and have resumed my functions. For the first time these fifty years, we had a hail-storm; the hail-stones were as large as a nut, and made a great noise on our shingle roofs. We have not, however, heard of any damage being done worth mentioning."

#### BARBADOES.

## Extract of a Letter from Br. J. Titterington.

CLIFTON-HILL, March 26th, 1851.

Dear Brother,

You are aware, that I was advised to try what a short voyage would do for my declining health and sore throat. After having been away from this beloved isle, my dear brethren and sisters, and family, for seven weeks, I returned this day, thanks to my

Lord and Master, for His care and gracious preservation.

At the risk of appearing officious, I would wish to fill up this sheet by a brief reference to the visit I paid to the several islands. Early on the first sabbath in February, we put into St Kitt's, and I had the unexpected pleasure of staying over that day with brn. and srs. Hæuser and Mumford, whom I found well and actively employed. Br. Hæuser preached an impressive sermon from Phil. iii. 12—16. The congregation was large, and the Sundayschool and evening-service were well attended. Early the next morning, I went on board again, much affected by the great kindness shewn to me by the brethren and sisters. The same day we put into St. Eustatius, a Dutch island, of which the black people are slaves. Here we stopped two days, and I was kindly entertained by the resident Wesleyan minister, the Rev. Mr. Satchell. He is a devout and faithful servant of God, and his labors for six years have been greatly blessed to the people in that island.

When we arrived at St. Thomas, I hoped to have had a quiet night on shore; but I found br. Hartwig ready to sail for St. Croix on mission-business. So, after remaining on shore about an hour, I went on board with him, and arrived at St. Croix about daybreak

next morning.

As to the condition and importance of our missions in the Dansish islands, I was quite ignorant. With the former I was much pleased. After the changes and tumults which they have recently experienced, about the time of the emancipation of the slaves, I did not expect to find our mission in such an efficient and satisfactory state as it is at present. And its importance, it is hardly possible to overrate. In St. Croix, our three stations are admirably situated, one at each end of that beautiful island, adjoining two handsome towns; and the third, about the centre of the island, is surrounded by an immense population of from ten to fifteen thousand persons. The blessing of the Lord abundantly rests on the acceptable labors of br. Kleiner at Friedensberg. The attendance at the public service was large. There were many American la-

dies and gentlemen present, who came to St. Croix to escape the rigour of the winter. All who came, could not find a convenient seat, as the church is too small for the congregation. We had an instructive and profitable discourse, after which br. Kleiner baptized ten infants; then followed the usual instruction for all the members of the church, in catechetical form, the whole company answering audibly, and repeating texts of Scripture. In this part of the service they all seemed to take much delight. Next came the Sunday-school superintended by br. Kleiner, and attended by about 150 persons, with a full supply of respectable teachers from town, several of whom belong to the neighboring English church. The day was far spent when the Bible-lesson was ended and the last hymn sung. I felt quite sure that br. Kleiner had done enough for the day, for I am sorry to say, he is not in very good health. The Romish priest has erected a large and well-finished chapel. with four crosses mounted on the point of each gable, so near to our mission-house, that from the door can be seen and heard all that goes on. The priest is zealous in making proselytes to his evil system, while br. Kleiner uses a most powerful weapon against him, by preaching Christ and Him crucified, without controversy; and last year twenty-five Roman Catholics joined our Church at Friedensberg. On the Sabbath I spent at Friedensfeld, I saw something which grieved me very much. In the morning, before the public-service, there is a fine and well-conducted Sunday-school, in which the brn. Wied and Gardin are actively employed; after which the whole school, 125 children and young people, are obliged to leave the church, to make room for the congregation then assembled outside. In Antigua, Tobago, and Barbadoes, the young people march in order from the school-house to the church, and our brethren and sisters in St. Croix would most gladly have it so, but cannot until they get a new church sufficiently large to hold the adults and children at the same time. They are making the most strenuous efforts to accomplish this most desirable object, and the negroes are contributing what they can; and I am sorry to learn that they can have no assistance from our mission-fund. Except they are helped efficiently from some other quarter, they will for some time to come have the pain to see the youthful part of their charge excluded from the house of God, and scattered over the fields like lambs that have no shepherd.-For want of suitable accommodation, the zealous labors of our brethren in St. Croix are much hindered.\* I had not the pleasure of spending a sabbath at Friedensthal, but I attended the Sun-

<sup>\*</sup>It is satisfactory to be able to state, that leave has been given by the Mission Board for the erection of plain and suitable churches in these settlements, the old churches being in future used for school houses.—Ed. Prs. Accrs.

day-school teachers' weekly meeting with the brn. Enderman and Koester. In St. Croix the Brethren are very zealous in circulating the Scriptures among the young people, and work their Day and Sunday-schools so well, that the Romish priests have been obliged to tolerate the use of the New Testament in their schools,

to induce the young people to come.

At New-Herrnhut, in St. Thomas, I took a small part in the monthly Missionary prayer-meeting. I was greatly interested with this first Mission-station, which our church has planted and watered for 118 years. In the burial-ground lie the remains of sixty brethren and sisters, who finished their course at this place. During the week which I spent at New-Herrnhut, six Roman Catholics came to join the congregation there. In town the congregation is much larger than I expected; and at all the places the Sabbath-schools are in a prosperous condition. It is very encouraging, to see how willingly the members pay their subscriptions for the support of the Gospel among them; if new churches were built, there is reason to hope, that our Missions in these islands might support themselves.

It was a great pleasure to me, to stop a few days in Antigua, where we labored a short time nearly twelve years ago. Of this flourishing Mission I shall not say much. I was much gratified with the Training-school; its arrangement and progress are good,

and I trust it will receive the support which it merits.

I attended a Bible-meeting in our church at St. John's. taken part in the proceedings of a similar meeting in this same place many years ago, but on this occasion I was obliged to be only a hearer. Mr. M'Murray, the agent of the Bible Society, in his address, said, "I have visited every Protestant mission station in the West Indies, except one, and always found the United Brethren the warmest supporters of the Bible Society.' as it ought to be; for as our forefathers were among the first in the dark ages, to translate the Scriptures into the vernacular language of their country, and the first to use the art of printing for the propagation of the word of God, it is right that we should I should gladly have related the following follow their example. anecdote to the meeting, and I doubt not it would have interested the people, but my sore throat prevented me :- In 1845, in Bridgetown, a respectable looking old black man entered into my room. When he had taken a seat, after the usual salutations, he said. I wish to become a member of your Church.' Having understood that he had never made any profession of religion, I inquired how he had spent his past life. He replied, 'I am a native of Antigua, and servant to a Governor with whom I went to England. some years my master was appointed Governor of Barbadoes, and I went with him, and remained there for more than thirty

years.' He had never thought anything about his soul, until a few days since. In answer to my question, what had led him to reflect more seriously now, he said, 'My mother was a member of the church in Spring-Gardens, St. John's; when I was a little boy she used to lead me by the hand every Sunday to Mr. Brown's class. He taught me some Scripture-texts, which now come to my mind, and I wish to be a member of the Church to which he and my mother belonged. I have often heard the old people in Antigua speak of Massa Brown, who, although I believe dead more than fifty years, yet speaketh.' This man has been a consistent communicant in our church since, and gives evidence of his faith in our Lord Jesus Christ.

### Extract of a Letter from Br. T. L. Badham.

SHARON, May 12th, 1851.

#### Dear Brother :-

Our troubles in this mission are not yet terminated. Br. Ræntgen's state is very precarious. So long as the medical men held out hopes of benefit from rest or change, we were desirous to try those remedies. But when a missionary can no longer perform his duties, and it is asserted that he cannot recover in this climate, why keep him in a state of uselessness and suffering. Br. Ræntgen's only chance of recovery appears to be in a voyage to Europe.

There is much sickness in the island generally. I believe we are in a sort of transition state previous to cholera. Bowel complaints are very frequent, and often of rather suspicious character; and all the prevalent diseases are followed by an unusual degree of debility: An outbreak of cholera in this island would be attended with awful results. However, we are in the Lord's hands, and His mercies are great.

RETURN of CONGREGATIONS and SCHOOLS in BARBADOES 31st of December, 1850.

Stations.	Commun- icants.	Received Members & Communion Candidates.	Candidates New People and Excluded	Baptized Children	Total	Day Schools	Sunday Schools
Sharon	642	136	823	1108	2209	110	239
Mt.Tabor	221	35	42	219	517	70	45
Bridge T. Clifton	176	32	26	121	335	87	189
Hill	150	35	50	295	530	80	100

#### TOBAGO.

## Extract of a Letter from Br. J. Hull.

Montgomery, May 8th, 1851.

Dear Brother,

The last school-quarter, from January to March inclusive, presents very gratifying results, as it regards numbers and regularity of attendance. In the infant-school, there was an attendance of 160 children daily, and in the juvenile school 150, making a total of 310, over whom, in their tender years, we trust an influence for good is exercised. Though this is a very encouraging view of the case, we have to encounter many difficulties, as you are aware, in keeping them up to such a standard as we would wish. Br. Cooney has devoted much of his attention to this part of his labors, and many a ride has been taken to inquire after the absent, and to excite an interest in those, who do not as yet learn to appreciate the value of children being trained up in right principles in their early years.

The meetings, during the Passion-week, were not so well attended as might have been expected; but on Good-Friday, and at the early meeting on Easter-Sunday, a large company were assembled. May the Lord graciously preserve the congregation

from coldness to His merits and death.

During the dry season, fires not unfrequently occur around us. One lately happened on Mount-Irvine, the estate contiguous to our settlement. The mansion and outbuildings were in imminent danger; but just as it was approaching them, the fire broke out in another direction, not far from the great house, and drew the attention of the people thither. With much exertion, this was subdued, and the first-mentioned conflagration providentially subsided, after almost all the people had quitted the scene of it. We acknowledged the Lord's hand in rescuing us from the danger which threatened us.

Our newly-appointed Lieutenant-Governor, D. R. Ross, Esq., having arrived, we waited upon him, to pay our respects to him, as the representative of our Sovereign. He expressed much pleasure on receiving our address, and assured us, in his reply, of a warm interest in the progress and extension of our labors. A few days after, his Excellency paid us a visit at Montgomery, accompanied by the Hon. Mr. Yeates, J. Thornton, Esq., and other gentlemen. On their arrival, the school-children, ranged in order out of doors, sang a verse of the National Anthem; thence they proceeded to the church, and back to their separate schools, where

our guests paid them a visit, and expressed themselves much gratified with the proceedings of the day. The number of scholars present on that occasion, in both schools, was 376.

Ere this reaches you, we expect to be fairly embarked in building operations, as no doubt br. Ricksecker has informed you. We have adopted the plan of erecting, instead of one large dwelling, two smaller tenements, one of new materials, and the other of available materials from the present house. We think that, both for present wants, and for the prospective requirements of the Mission, this plan will be found best adapted.

I take this opportunity of tendering our best thanks to the Committee of the British and Foreign Bible Society, for a grant of Bibles for the use of our schools in Tobago, just come to hand.

We should be thankful to receive from any of our kind friends a few copies of Testaments of a large type, suited to elderly people; and also, as not in unsuitable connection, a few pair of second-hand spectacles, to assist the failing sight of some, who are willing to read the Werd of God at their homes.

RETURN of CONGREGATIONS and SCHOOLS in TOBAGO, for 1850.

	C	ONGR	EGATI	ons.		DAY-	Scн	ools.	SUNSCHOOLS.		
	Communicants.	Baptized & Com- municant Candi- dates.	Candidates, New People & excluded	Children under 12 Years	Total under our care.	Boys	Girls	Total	Boys.	Girls.	Total.
Montgomery Moriah	431 224	246 91	262 145	-	1476 660	183 79	195 76	378 155		291 120	652 295
Total	655	337	407	737	2136	262	271	533	536	411	947

# DANISH ISLANDS.

Extract of a Letter from Br. C. Enderman.

FRIEDENSTHAL, St. Croix, January 15th, 1851.

Dear Brother,

On the whole, the past year was a time of severe trials for almost every one of us. Not only has the number of the missionaries been reduced by removals and departures of eight brethren and sisters, but even those remaining had to suffer greatly from Nevertheless, the Lord has not forsaken His few and feeble servants; on the contrary, He has caused His blessing to descend in increasing measure upon our work. This you will perceive from the annexed table. In none of the last ten years, have so many persons been received into the congregation as in 1850, though we are now much stricter in admitting the candidates to this privilege. Never before, since the commencement of this mission. I venture to assert, have 189 couples been lawfully married in one year; and though we keep most strictly to the rule, that none can be confirmed except such as are lawfully married or single, and after having attended particular instruction given to them for four months every Saturday, yet the number of those who were confirmed, and admitted to the Holy Communion, exceeds any of the last ten years by more than a hundred.

As to the temporal concerns of this mission. I am happy to say, that, in this respect also, a better day begins to dawn. The people begin to feel it their duty to do something for the Lord's

work.

This would be more evident in the accounts of the past year, had we not been permitted to save the contributions of the people here for a church-building fund. We collected here, in Friedensthal, during the past year, not less than 700 dollars (140/.) from the members of our congregation for this purpose, by which the fund for the building of a new church in this place was increased to 1600 dollars (320/.), which sum has been entirely collected from the negro-congregation.

Also in Friedensfeld and Friedensberg, they are doing well with their collections. Are not all these evidences of the Lord's goodness towards us? Ought not these facts to call forth our gratitude towards Him, who has remembered this oldest branch of His work in the West Indies? Oh, let us unite in intreating Him, that He would water us anew with floods of His Spirit, that His work may not only outwardly flourish and increase, but that it may also inwardly prosper and bring forth fruit well pleasing in

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His sight! As an encouraging fact, I cannot but mention, that our congregation begins to take great interest in the propagation of the Gospel, as the proceeds of a missionary sermon lately preached, and the contribution of a Missionary Association formed by about sixteen brethren and sisters of our place, are sufficient to prove. The latter meet every Friday evening, read and sing together, and then every one throws a trifle into a box, as it was expressed in the accompanying statement, "for the benefit of our brothers and sisters, who are sitting in gross darkness."

Though it is not expedient for us to glory, yet we ought not to forget what the Lord has done for us, and to be thankful. For this purpose, I feel it my duty to communicate to you the above facts, though I am far from wishing to deny, that our deficiencies

continue to be great and manifold.

RETURN of the CONGREGATIONS and SCHOOLS in the DA-NISH ISLANDS, for 1850.

		1011 1		,					
}	Congregations.						Schools.		
December 31st, 1850.	Communicants.	Adults Baptized & Received Candidates for Com-	BaptizedChildren under 12 Years.	Candidates for Baptism and Re- ception.	New People.	Excluded.	Total.	Day Scholars.	Sunday Scholars.
Friedensthal	591	203	410	164	227	75	1670	_	150
Friedensfeld	682	225	554	179	401	102	2143		156
Friedensberg	432	161	365	108	336	84	1483		130
St. Thomas Town		26		25	16	4	227	63	57 }
New Herrnhut	262				59	67	859	<b> </b>	108 {
Niesky	469	167	389		114	45	1316	50	152
Emmaus	283	132		56	154	89	1166	70	120
Bethany	178	70	248	58	96	60	710	80	120
TOTAL	2989	1082	2768	809	1403	526	9577	263	993

The present Editor of the Moravian Church Miscellany would repeat the request of the late Editor, br. Henry A. Shultz, to our brethren in the ministry, to favor us from time to time with letters or reports, communicating intelligence from their respective stations. Address.

TO THE EDITOR OF THE MORAVIAN CHURCH MISCELLANY,

Bethlehem, Pa.

# MOSQUITO COAST.

# Extract of a Letter from Br. H. G. Pfeiffer.

Bluefields, May 17th, 1851-

# Dear Brother.

"Owing to financial difficulties, the British consul, Dr. Green, has been obliged to discontinue the monthly communication between Bluefields and Greytown. In December, therefore, the post-boat went for the last time from hence to Greytown (or St. Juan). This is very disagreeable and inconvenient to us, as we do not know when and how we shall send our letters, the opportunities by fishing-boats being too little to be depended upon. Besides, the notice we receive is often so short, that it is impossible for us to write, particularly when we are engaged in some manual labor. Twice since February have I endeavored to write to you, but I was both times forced to give it up.

Since March, we have but a few men left in our place. of them, having gone to the southern coast for the sake of catching tortoises, will scarcely return before August. It is, therefore, very difficult to engage workmen, and we must ourselves do as much as we can. Under these circumstances we cannot but give expression to our gratitude towards the Lord, that we all enjoy excellent health, a few slight colds excepted. Another difficulty. against which we have to contend, arises from the custom in this country of letting cows, sheep, pigs, &c., run about where they During the night-time, the cattle ought to be locked up, but Few of the inhabitants have gardens round their houses. their provision-grounds or plantations, as they call them, being situated on small islands and on the banks of rivers, where they cannot be disturbed by the cattle. The few who possess gardens, and we among them, are the sufferers from this irregularity. We must, therefore, be contented to see the king's goats trespass over the fences, and destroy what we have planted with great pains and expense. Two fine young bread-fruit trees of great value, with which I had taken a great deal of pains, have been very much damaged by these animals, and two other trees completely de-

Last year four families, with twelve children, expressed a desire to settle with us; but, as they received no further encouragement, though I had several times spoken about them with the king, they returned again to their homes. Under such circumstances we can only look up to the Lord, and commit unto Him His own cause. He will in His own good time provide the means,

and open to us a way for the preaching of the Gospel to the poor Indians.

But it is time for me to change my complaints into a song of praise, for we have reason enough to praise and thank the Lord for His grace and mercy, which are new every day. The measles. which were prevalent last year, and by which eleven persons were carried off, subsided gradually, so that at the close of the year scarcely a trace of them was left. Though, as it is a frequent experience in such cases, a great number forgot to thank the Lord for His gracious preservation, and to turn unto Him with all their hearts, yet this judgment has been the means of revealing to some the deeply rooted disease of their souls. Of this we had many a proof. In a family, the parents of which had lost four children. a spirit altogether different from the former is now reigning. The eldest daughter, especially, is quite a changed person. She attends the meetings regularly, and desires to live entirely to the Sa-.. yior. Her father had the misfortune in February, to fall from a high cocoa-nut tree, and would have lost his life, but for the protecting care of the Lord. As it was, he escaped with a serious injury to one of his legs. This accident brought the family into' new difficulties, yet it served to promote the good work, which the Lord had begun in their hearts. The first time I visited him after the accident, I said to him: 'Richard, the Lord is very gracious towards you, and has nothing but thoughts of peace concern-This trial is meant by Him for your good.' He listened to me with deep emotion, and replied: 'Yes, it is the Lord alone who has preserved me; praise be to His name!'

The Christmas-holidays were days of blessing to many souls. The first meeting, in which we are accustomed to read the history of the day, accompanying it with a short address, and concluding with prayer, was very numerously attended; in like manner, the sermon and evening-meeting. Our people rejoiced in God their Savior, and adored Him in the dust for His unspeakable mercy, displayed by His coming down upon earth and dying for us sinners. We were thankful that we were enabled to celebrate Christmas-day without any disturbance. But on the very next day, the usual dances and amusements commenced, and continued for about a fortnight, and we were much grieved to find that several of our Sunday-scholars took part in them. Even our young king assisted at one of these dances. Our Sunday-school, at the beginning of the year, had to be thoroughly reorganised, since many had been detained from it through illness, and several Sundays no school could be kept at all, because all the teachers and nearly all the pupils were sick. At present, however, it is proceeding in regular order. We have 100 scholars on our books, and 75 attend regularly. A lady from Scotland, who has resided here with her father and brother for about ten years, offered her services as a teacher, and proves a very efficient help to us. The Lord's blessing attends this school in an evident manner; many of the pupils, who, on entering the school, did not know a single letter, have now begun to read the New Testament. We have also reason to believe, that the Lord is carrying on His work in the hearts of many of our pupils. The day-school, which is faithfully kept by br. Lundberg, is attended by twenty-seven pupils, among whom is also our young king. Our little flock consisted, at the conclu-

sion of the year, of twenty persons.

In February, I was obliged, for the transaction of some needful business, to make a voyage to Grevtown. On February 13th, I set out, accompanied by the king and br. Kandler, in a boat, which the latter had constructed, with the assistance of a German carpenter and myself. This was the first voyage we made in it, and it proved an excellent sea-boat. About nine o'clock at night, we reached Monkey-point, where we stayed over-night in the open \* air on the stony banks. We had scarcely landed, when a heavy thunder-storm came on, accompanied by a violent rain, which drenched us completely. The king had to share our lot. At three o'clock in the morning, we left our night-quarters, shivering with cold, and wet through. The sea was very rough, and one wave after the other broke over our boat, wetting us completely. sirous soon to reach the dry land, and to be able to change our drenched clothes, we made all speed, and about noon were in sight of Greytown. However, owing to the contrary wind and a strong current, we could not reach the harbor. In the evening, about ten o'clock, we came up to the English man-of-war, and the king left our boat and staid over night on board of that vessel. The discharge of a gun and the letting off of a rocket announced the king's arrival. The next morning, he went on shore, where a great crowd of curious spectators had assembled to welcome him. We met with a friendly reception at the Consul's, and lodged at his house. Our business was soon settled, but the weather and other circumstances kept us longer in Greytown than we should This gave me, however, an opportunity of bearing have wished. testimony, several times, to the love of Christ, to poor sinners. had likewise to perform the burial-service for three persons.

Several persons expressed a wish to have a minister and schoolmaster in this town, but the general spirit appears to be wild and irreligious. After a voyage of five days, I arrived again safely at Bluefields, thankful to the Lord for His gracious protection. Br. Kandler followed nine days later by another boat, with some articles which I had bought in Greytown. The king returned likewise by some other vessel. At my return, I found that the first member of our flock, a sister whom I had left sick, had entered into her Lord's joy. She was a faithful follower of Jesus, and testified by her word and walk in whom she believed. She had been a blessing to many, and was always ready to render assistance wherever she could, particularly to the sick. Her son, who had likewise joined us, went a few weeks before her into eternity. He was young and giddy; the Lord had, however, commenced His work of grace in him, and in the latter part of his life he endeavored to live for his Savior. His warfare, after he had known himself as a sinner, was only of a short duration. The Lord dealt graciously with him, and delivered him from temptation and danger. During the past year eight couples have been married by us, and 16 children baptized.

The Passion-week was a blessed season; the Lord stood at the door of many a heart. The history of His sufferings and death approved itself to many, we confidently hope, as the power of God and the wisdom of God; Easter-Sunday, in particular, was a day of gladness and blessing, as many of our people could testify. On Good-Friday, we had a more numerous congregation than ever before; all the seats were occupied, and every one ap-

peared very attentive."

# General Church Intelligence,

OR WEEKLY LEAVES, COMMUNICATED BY THE U. E. C. FROM THE 12TH OF OCT., TO THE 8TH OF NOV. 1851.—(No. 42—45.)

1. Letters have been received from all our stations in Green-At Fredericsthal, sr. J. Christine Asboe, late Hansen, after protracted sufferings, departed this life on the 26th of April, in the thirty seventh year of her age. Br. Asboe in consequence of this bereavement, set out on a visit to Europe, and on the 9th of October arrived at Copenhagen, from whence he proceeded to Christiansfeld. Br. Christian I. Hasting from Lichtenfels has likewise returned to Europe. Br. and Sr. Uellner landed at Fredricshaab, on the 8th of May, but were detained there 80 days, by the ice and other hindrances. Meanwhile br. Gottlob Emmanuel Schneider arrived there on the 16th of July, and they jointly pursued their journey, by way of Lichtenau, to Fredericsthal, which place they reached on the 13th of August. All our European brethren and sisters had enjoyed good health, during the year elapsed since the last arrival of the vessel, and the Greenlanders had also been exempt from contagious diseases. The past winter had been long, with a great deal of snow, but not unusually cold. At the two southern stations the Greenlanders had a sufficiency of provisions, but those at New-Herrnhut and Lichtenfels for three

months suffered want, particularly at the out-places, so as, at times, to be compelled, for several days together, to have recourse to seaweeds and shell-fish, or even to old tent-skins, to appeare the This destitution operated unfavorably upon cravings of hunger. the attendance at church and school, and upon the spiritual state of the community in general. Unhappily, the cause of this distress must be traced to their improvidence in better times, to lay up some stores for the future, and to their taste for European commodities, which they purchase from Danish traders, but which for them are purely articles of luxury. Our brethren lament, that their advice on this subject is disregarded, and with solicitude are obliged to witness the increase of poverty at the two northern stations. The likewise increasing dispersion of their church-members upon the out-places renders the labors of the missionaries The summer had set in late, but was warm and more arduous. productive in garden-vegetables; the Greenlanders also were successful in gaining a livelihood.

Our missionaries were very thankful for the new edition of the New Testament, printed by the British and Foreign Bible Society, whereof a part had been forwarded to Greenland this year; and return their best thanks for the various presents, kindly sent them by brethren and sisters, and other friends in Europe. At New Herrnhut a school for training on native assistants had been opened, in the name of the Lord, by br. Kleinschmidt, in the course of last fall, with six select youths, one of whom was from Lichtentels. At the latter station, they had a blessed communion season on the 13th of August, attended by 91 communicants from the different out-places. At Lichtenau the faithful native assistant, Benjamin, departed in peace, whose loss is much

lamented.

At Fredericsthal, an order had been received from the Danish authorities, to direct all heathen Greenlanders, arriving from the Eastern coast, henceforth to the Danish mission.

2. Agreeably to a letter from br. Mallalieu, the Harmony on her return from Labrador, with br. and sr. Beck on board, had on the 25th of October safely reached the coast of Cornwall. Sr. Kærner, being indisposed at the

time when the vessel sailed, still remained in Labrador.

3. On several of the West India Islands a heavy gale prevailed on the 19th of August, not amounting however to an actual hurricance, nor doing any considerable damage. On the 23d of August, a fire broke out in the town of St. Thomas, in the vicinity of our mission-house, which was mercifully preserved. Br. David Frederic Daiber at Ebersdorf has received a call to serve the mission in St. Kitts.

4. From Surinam, br. Wullschlægel, on the 21st of September, gives a melancholy account of the spreading of the yellow fever at Paramaribo. Br. Pfenninger and sr. Drexler were recovering; but sr. Schwensen was still sick and br. John Adam Eislæffel died of this malignant fever, on the 19th of September, at the age of 36 years. Br. and sr. Ræthling, and the four sisters appointed for Surinam, sailed from Nieuwendiep on the 24th of October.

5. Br. Hull at Montgomery, Tobago, in a letter of the 8th of September, mentions a general season of sickness prevailing all over the Island. Our missionaries had all, more or less, been sufferers, but were again convalescent.

6. The despatches from South Africa, expected about the middle of Oc-



tober, did not come to hand; the steamer, by which they were to arrive, having been detained at St. Helena by injuries sustained in her machinery. The detailed reports from the seat of war, received in England by a later vessel, and extending to the middle of September, making no mention of our settlements on the Kaffir frontiers, we indulge the hope, that, up to the above date, nothing of importance had happened to those stations.—Of the termination

of the war there was as yet no prospect .-7. Br. Peter Latrobe in London, from a letter of Dr. William Lees in Melbourne, Australia, gives an account of a numerously attended meeting, held there on the 30th of June, at which the governor, br. Joseph Latrobe, presided, and the object of which was the promotion of the cause of missions, to be commenced among the aborigines of New Holland. The bishop of Melbourne and the clergy of all the different denominations were present; and our brethren Tæger and Spieseke reported, what had hitherto been done, and declared their resolution, with the help of the Lord, to devote themselves to this mission. A deep interest in this work was manifested, and at the close a committee was appointed to aid the cause of the mission to be established, and a collection was taken up for the same purpose. Government has

8. A number of single brethren, from several of our German congregations, having responded to an appeal on the part of the U. E. C., by declaring their readiness, in the face of hardships and dangers, to accept a call, if such be the Lord's will, to attempt a mission in Chinese Mongolia, two of them, the brethren Lewis Wilhelm, teacher at Herrnhut, and Edward Pagell, at Gnadenfrey, were appointed to this service by lot; and are, in the first place, to repair to Koenigsfeld, with a view to acquire, under br. Zwick's tuition, some knowledge of the Mongolian language.

directed a piece of land, designated by our brethren, on Lake Boga, to be

9. Br. and gr. Zachariah Glitsch are to remove from Herrnhut to Gnadenfeld, to succeed br. and sr. Zetschke, as laborers in the diaspora-field of that vicinity .-

surveyed for this mission .-

10. At Bristol, England, the widowed br. H. J. Kiergaard, from Jamaica, was united with the single'sr. Sophia Langley, on the 23d of October. Br. Herman Edward Martin, who has been called to St. Kitts, is to remain for some time in England, with a view to his acquiring the English language.-

THEOLOGICAL SEMINARY, Nazareth, Pa.—On Friday the 19th of December, 1851, the semi-annual examination of the students in our Theological Seminary at Nazareth Hall, took place. They were examined in the Exegesis of the New Testament, the History of the Brethren's Church in America, etc. The members of the senior class delivered brief discourses on Scripture texts, one in the English and two in the German language. These interesting exercises were opened with prayer by the President of the Prov. Elders' Conference, and Interspersed with anthems in four voices, sung by the students, assisted by their teachers. This institution, so important to the American branch of our church, is recommended anew to the remembrance of our brethren and sisters, in their intercessions at the throne of grace.

## THE

# Moravian Church Miscellany.

MO. 2.

PEBRUARY, 1852.

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### RETHLEHEM:

# PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem, Also: to Revd. David Bigler, No. 522 Haustim st. N. York, and to Revd. Edw. Rondthaler, No. 74 Race st. Phila.; Lancaster, or at the Brethren's Establishments at Nazweth, Litiz, etc., Penna.; and Salem, N. Carolina.

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Bishop, Ch. F. Strauss, per do. for 1852.

Nazareth.—Chr. R. Hoeber, J. S. Haman, Wm. F. Rauch, J. C. Leibfried, for 1851; Rev. Wm. Eberman, Ed. P. Wolle, Gustav Kern, Wm. Beitel, Jac. F. Beck, Rev. H. Titze, Miss Elis. Daniel, for 1852.

New Salem.—Martin Houser. Buinbridge.—F. G. Lennert.

Hope, In.—Thom. C. Lucders.

Graceham.—Mrs. Suess, Eman. Gernand.

Alabama.-Mrs. Mary Bleck.

Gnadenhuetten.—Christ. Blickensderfer, Gustavus Fox, David Gram, Edward Peter, Charles Peter, Philip Ranck, Rev. L. F.

Kampman, Francis Walter, for 1852.

Newport, R. I.—Rev. Mr. Thayer, Rev. O. Choules, Sam. Engs, Benj. Finch, John J. Langley, Nathan B. Hammet, N. Hammet, Benj. Marsh, Wm. Oman, Mrs. H. Chandler, Eliz. Perry, Hannah King, Abby Thurston, Ruth Thurston, E. W. Lawton, Lyd. Record, Penel. Lawton, Eliz. Bradford, for 1852.

Easton .- Peter Snyder for 1851 and '52.

Dubuque, I.-H. A. de France for 1852.

York.—B. H. B. Weiser, Sam. Rudy, Henry Lanius, Henry Latimer, Mrs. Heines, Eliz. Smyser, Anna Weiser, P. Small, Mrs. Parkhurst, Cath. Kraber, Miss Louisa Miller, Miss Sarah

Bering, for 1852.

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Salem.—Miss S. Rothrock, L. Bagge, L. C. Meinung, C. F. Pfohl, J. E. Shultz, Mrs. Susan Shultz, Mrs. Denke, C. Brietz, J. Vogler, J. C. Blum, Dr. Zevely, Sam. Warner, Rev. S. T. Pfohl, \$4. Dr. Keehln, N. Blum, Rev. G. F. Bahnson, C. F. Kluge, J. G. Herman, Emil. de Schweinitz, \$2. Mrs. R. Shober, J. R. Smith, Van Zevelly, Rev. Lewis Rights, Rev. J. Friebele, G. Byhan, T. F. Christ, E. R. Alberti, for 1852.

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All Communications and Remittances for the "MISCRELANT" to be directed, for the present, to Rev. Charles F. Seidel, Bethlehem, Pa.

# THE

# Moravian Church Miscellany.

NO. 2.

PEBRUARY, 1852.

**VÓL.** 3.

Memoirs of Br. Theodore Shultz, who departed this life at Salem, North Carolina, August 4th, 1868.

(Continued from page 9.)

At length, on the 31st of January 1800, we reached the mouth of Surinam river, and at 5 o'clock in the morning of the 2d of February, the brethren Arnhold and Borck took us from on board of our vessel into a row-boat, in which we before 9 o'clock landed at Paramaribo, and with grateful hearts joined our brethren and sisters at the mission-house. The dear missionaries laboring there, and the blacks, just assembling for divine service, welcomed us with so much cordiality, as to melt and win our hearts. Our joy, however, was soon damped, when our br. Frederick Metz was taken sick on the 8th, and on the morning of the 13th . entered into his rest. The single brother Breutel followed him on the 25th of March into eternity! Our original destination to Bambey was thus changed by the departure of br. Metz, and we were (on the 14th) appointed to serve the Indian congregation at Hope, on the river Corentyne. Having returned from a visit to Sommelsdyk and the adjoining plantations on the Cottica and Commewyne, and brother Peter Kluge having arrived at Paramaribo with a boat from Hope, we, on the 22d of March, accompanied by br. Thomas Langballe, set out for the Corentyne, partly by sea, in an open boat, and in the evening passed the mouths of the Saramacca and Copename. In the night, while yet out at sea, I was seized with a violent attack of fever. At noon we reached the mouth of the Corentyne, into which the Nimerie creek empties, and having crossed Corentyne bay, in perfect

calm, we entered the beautiful Corentyne river, embellished with a number of considerable islands, and arrived about noon of the 24th, at Hope, the place of our destination. I had immediately to take to my bed, and the burning fever so reduced me, that my recovery appeared doubtful. Thus taken sick for the first time in my life, I was perfectly resigned to the will of the Lord, while confident of his assistance; and this hope was not put to the blush, for I was gradually restored to perfect health. With praver to the Lord, I now commenced in good earnest, the study of the Aruwak language. The small-pox raging in July and August among our Indians, and carrying off a great number,—we separated those in health from the sick. The latter remained at Hope. under the care of br. and sr. M. Læsche; and with those who were yet in health, we-my wife and self-in the early part of September, removed a day's journey higher up the river, to Aporo Creek, where we had previously commenced plantations of banannas and other fruit, and where, like the Rechabites of old, we dwelt in tents of the wilderness, until the small-pox disappearing at Hope, towards the close of the year, rendered our return advisable. We had kept up our meetings for worship on the Lord's day, together with daily morning and evening services throughout the week; and I was glad to have already acquired some knowledge of the Aruwak, and to improve the opportunity, afforded by constant intercourse with the Indians and their children, both in teaching school, and in building huts, or working in our plantations, to become still better acquainted with their language. was my practice from the beginning, to put down immediately, in writing, every word acquired from the Indians, and in the evening to collect, and commit such words to memory. This method, which is to be highly recommended to every beginner, was so evidently blessed by the Lord, that I was enabled, even in Aporo, to the great joy of the Indians, to begin telling them of the love of Jesus, in my own imperfect way, in their native tongue. In the sequel, my continued annotations in the Aruwak language, in addition to those of my predecessor, br. Fisher, who was the most perfect in this study,—served to complete the Aruwak Dictionary. Here, in the primitive forests of South America, and in the splendid wilderness on the Aporo, and on the Corentyne, a majestic stream a mile in width, we suffered no manner of want in externals. Banannas, yams, and cassabi furnished us with wholesome bread; game and fish of various kinds we had in abundance; and when we retired for the night to our hammocks, the whole resembled a peaceable camp, our huts having no sides, but only roofs, formed of the leaves of trees. This mode of life, while it agreed well with my own health, exercised an unfavorable influence on that of my wife, and of our infant daughter; the mother, from taking cold, being afflicted with violent cramp in the stomach, from which she suffered constantly while in Surinam, and which several times brought her to the brink of the grave. At the close of the year 1804, I with the divine assistance finished my translation of all the Apostolic Epistles into the Aruwak tongue; I likewise improved the version of the harmony of the four gospels, and in 1805 revised and enlarged the Aruwak Hymn-book.

In enriching and perfecting an Aruwak and German Dictionary, I labored several years, and with the help of God, in 1806, I succeeded to a degree in accomplishing the acquisition of this copions

Indian language.

The year 1804 was for my dear wife a season of severe sufferings; the violent cramps in her stomach rising to such a degree, as to justify, in the opinion of the physicians, an apprehension of the most serious consequences for her mind and body, unless she could be removed to a different climate; all the means used appearing to prove ineffectual. We accordingly, in the year 1806, obtained permission from the Unity's Elders' Conference, to retire, with our four children, to Pennsylvania. Many instances might be related, to the praise of the Lord, and for the encouragement of his poor pilgrims, of the most wonderful deliverances through the power of God, and of his interposition, where no human aid could have availed:—instances of the most evident answers to prayer, and of his gracious protection in dangers by land, in the almost impervious primitive forests, or in perils by water, in our voyages on the rivers in our open boat, or by sea, between the mouths of the Corentyne, Berbice and Surinam; all going to prove, how, at all times and everywhere, our faithful Savior is nigh unto them, that call upon him in truth. were favored to experience in a peculiar degree, for our comfort, at the time, when the enemy of souls succeeded in destroying by fire, our missionary-settlement at Hope, in the year 1806, through the instrumentality of some hostile Indians. It was at 2 o'clock in the afternoon, that we discovered the fire, in the same part of one of our buildings, where we had twice before discovered it in time, and only with difficulty had extinguished it. Although weexerted ourselves to the utmost, to arrest the progress of the conflagration, we were compelled, in the heat of the day, and at this dry season of the year, to yield to the raging flames, and to think only of saving the most needful of our effects. All the buildings, erected contiguously, fell a prey to the fire. With the most strenuous efforts we succeeded in saving the four sides of the church. so that we could afterwards make use of them for a temporary dwelling. Having consulted with the Mission Conference at Paramaribo, we in the fall of this year (1806) set out on our intended return to North America; after I had, on the 5th of October,

under the shade of the orange-trees on the banks of the Corentyne and with emotions never to be forgotten, delivered my last Aruwak discourse, from 1 Cor. 6. 20.:—"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—

The next day we left this cherished spot, with tears of penitence and thankfulness, and with ardent wishes and fervent prayers for the eternal welfare of the poor Indians. On the 22d, we set sail from Berbice, and after a few days reached Barbadoes: from hence the voyage, during which the mother and the children recruited in a measure, was continued to Boston, where we cast anchor on the 27th of November. On this passage, I was taken with the yellow-fever, from the effects of which I recovered very slowly, and not entirely until we reached Bethlehem. 3d of December we set out on our very trying journey, by stage, and the latter part by sleighing, the weather being intensely cold, from Boston by way of New York to Bethlehem; and truly happy and thankful were we to reach this beloved place on the 14th of December, being thus mercifully spared amidst all the hardships we had encountered. The truly affectionate reception we met with on the part of our dear brethren and sisters, affected us deeply, and can never be effaced from our memory. Our shattered health, particularly that of my dear wife, required years to be more fully restored; and for this reason I could never in the sequel, on account of my wife's infirmities, summon up resolution, once more to accept of an appointment to serve in the West Indies, while the Missionary cause, as long as I live, will remain dear and precious to my heart. On the 27th of June 1809, we received a call, to serve the congregation at Emmaus, near Bethlehem. In childlike reliance on our almighty Lord and Savior, we went thither, and experienced, in an humbling manner, his support and blessing vouchsafed to our feeble services. We were united in love with that little flock, and when, on the 15th of February 1813, we followed a call to Hebron, near Lebanon, Penna., it was painful on both sides to part. We reached this solitary. but in other respects agreeable place, after a very rough, wintry iourney, on the 17th of February, with this petition: "Help now, we beseech thee, O Lord, send now prosperity!"-The few members, belonging to the Brethren's Church, lived at the distance of five or six miles from us, in different directions; but in the immediate neighborhood and in the town of Lebanon, there were many friends of our congregation, to whom our visits and our school were not unwelcome. Besides preaching every fortnight at Hebron, I on the intermediate Sundays officiated at Mount Joy, 15 miles, and at Heidelberg, 18 miles distant, and besides, every four weeks, in the afternoon at Orth's, six miles from Hebron.

This agreed well with me, and increased the number of new and pleasing acquaintances. Fatiguing, and—in a pecuniary point of view-rather unprofitable as these official journeyings were, I yet found no cause to regret a single trip. At Orth's and at Heidelberg the concourse of people and the attention of the hearers were peculiarly encouraging. For the servants and witnesses of Christ the promise is truly consoling, that his word scattered with prayer, as the good seed, shall not return unto him void; and it is worthy of being recorded, that in the country about Tulpehocken and Heidelberg, where formerly Spangenberg and Zinzendorf proclaimed the gospel, and where the Tulpehocken church, in which the latter preached, is yet in use,—the fruit of their labors is still apparent, several aged persons remembering those faithful witnesses of the truth with gratitude and respect. Truly "the memory of the just is blessed." As to externals, we were straitened in our circumstances at Hebron; we accordingly lived in patriarchal style, striving, in the sweat of our brow, to improve the land attached to the parsonage, which was fertile, but had been entirely neglected; and thus turning it to the best advantage, we never had cause to complain of want.—On the 11th of October 1815, we received a call to Scheneck, near Nazareth, and as it was deemed desirable, that, we should soon remove there, we, after a cordial farewell, left Hebron on the 27th of November, and reached Scheneck, by the 30th of the same month, with fervent prayer to the Lord, that he would not forsake us, but graciously own and bless our weak endeavors. Our faithful Savior mercifully granted this petition, and through his Holy Spirit's influence, restored brotherly love and confidence in this congregation, so that one after the other of those, who had withdrawn, was seen to return and seek the fellowship lost; and the congregation grew in grace and in love, while outwardly increasing in numbers.

I cannot pass over unnoticed, but must record with heartfelt thankfulness, how graciously the Lord has been pleased to own and bless the religious instruction of the young, and the schools for children, both here and at the rest of the stations where I was privileged to serve him; and I doubt not, that this part of ministerial duty, the attention to children and youth, so essential to the maintenance of our branch of the Brethren's Unity, though laborious, yet grateful to true servants of Christ, will everywhere exercise a salutary influence upon the lambs of the fold, and through

them upon the whole of the flock.

On the 21st of September 1821, I unexpectedly received the appointment, to serve as Administrator of the property of the Brethren's Unity in Wachovia, North Carolina, and to assist in the services of the church of Salem. I accepted this call, in humble reliance upon the support of my Lord and Master. The dai-

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ly word for the day was very precious to me, and was entirely expressive of the sentiments of my heart: "I will yet be more vile, and will be base in mine own sight." 2 Sam. 6. 22.

As my predecessor, br. Lewis D. von Schweinitz, was in compliance with his call, to leave Salem for Bethlehem, before the close of the year, we had no time to lose, and after a farewell at Scheneck, which will ever remain impressed upon my memory. we set out on our journey, on the 20th of October, with two of our daughters, and on the 12th of November safely arrived at Salem. Next day being the fifty years' jubilee-unniversary of this dear congregation, on the 13th of November, we were introduced and commended to the prayers of the brethren and sisters, and met with a very affectionate reception. Br. von Schweinitz, with his family, leaving Salem on the 20th, I entered with prayer and supplication upon the duties of my office, in which my beloved Master most graciously aided and sustained me, notwithstanding my numberless and grievous faults and short-comings, which the blood of sprinkling alone can wash away or cover. As a poor, unprofitable servant, I rely solely upon the bloodbought righteousness, purchased for me also by the Redeemer of lost men. May the fire of thy divine love, O Jesus, daily more and more consume in me whatever is not according to thy mind, and inflame my love to thee, which is still so weak and faint! May thy sufferings, even unto the death of the cross, remain indelibly impressed upon my needy, sin-sick soul, until I behold thee face to face, in ceaseless joy, and endless light. Then, O then: "With what rapture shall I sing—Hallelujah to my king!"

Thus far our deceased brother had written, up to the month of September, in the year 1825.—His late colleagues add the following to his own narrative:—

Our dear brother Shultz soon became familiar with the duties of the new office, to which the Lord had called him. He was greatly aided by the varied experience, gathered by him even in the early years of his business life. In discharging the duties of his office, he evinced great assiduity, and the Lord endowed his servant, even to an advanced age, with the strength requisite for the performance of his official labors; and as he was wont, both in the daily concerns of life, and in the difficulties of his calling, to put his trust in the Lord with childlike confidence, he always, in every emergency, derived from Him, his best and ever faithful friend, both counsel and consolation. His missionary-career, in which, though short, he had been engaged with all his heart, afforded him very pleasing recollections, and he continued to take the most lively interest in this extensive work, entrusted by the

Lord to the Brethren's church. This was the case in a special degree with regard to our mission among the Cherokees, with the direction of which he was officially connected. He cheerfully submitted to the hardships of a visitation, committed to him by his colleagues of the Provincial H. Conference, in the year 1826, whereby he was afterwards enabled to assist so much the more effectually, in promoting the best interests of that mission, with the details of which he had thus become personally acquainted. At the departure of the late br. Lewis Benzien, he, in addition to his own vocation, assumed the duties of warden of Salem. until the vacancy in that office was again filled by another brother. After having completed his 73d year, he felt the decline of his powers so sensibly, that he was constrained, in 1844, to retire from his office as Administrator. He, however, remained a member of the Provincial H. Conference, the sessions of which he was still enabled to attend pretty regularly until the year 1849: and although the gradual decline of his strength was perceptible. it continued to be desirable for his colleagues, when consulting together on the concerns of our congregations and missions in this district, to have in their midst a brother, so rich in experience, and so devoted to the cause of the Savior.

Towards the middle of the year 1849, he retired altogether from official duty, but continued to take the liveliest interest in the welfare of the Brethren's Unity at large and of our district in particular. On the 6th of October of last year, he, with his dear aged companion, still attended a solemn service in the house of God, in commemoration of their having entered into their matrimonial union that day 50 years ago. On this occasion, his heart overflowed with joy and thankfulness to the Savior, who had thus far so graciously and happily conducted him on his pilgrim-path

towards eternity.

After this, he was but rarely able, particularly in winter, to attend the meetings of the congregation; on sacramental occasions, however, he made it a point, if possible, to be present, to strengthen his faith and love, by commemorating his Savior's death. The last time, when the holy supper was administered, his great weakness would not permit him to appear in the sanctuary; he accordingly received the sacrament at home, in the domestic circle, and in communion with his dear family, enjoying the nearness and peace of his Redeemer so refreshing to his soul. For several years past our late brother had been at times interrupted in his official activity by serious attacks of illness, which, however, under the blessing of God, had again yielded to the means applied, but, at his advanced age, brought on a gradual sinking of his physical and mental powers, of which he often became painfully sensible.

The symptoms of his case for years had been indicating dropsy, which, though checked, would still return, and finally proved the occasion of his dissolution. That he was mercifully exempt from severe pain, during his latter days, was a subject of thankfulness for his family and all his friends. Much as his near and dear relatives could have desired to enjoy his society still longer, they could not but rejoice for his sake, in his happy lot, for which he so ardently longed, to depart, and to be with Christ,—and well might they wish with all their heart, that their latter end might be like his.

Our late brother, during his illness, was always found rejoicing in the Lord, and perfectly resigned to his will, although desirous to leave the clay tabernacle, and to be at home with the Savior. He delighted, so far as his increasing weakness permitted, to converse with his family, and other friends calling to see him, on the glorious inheritance, prepared, through grace, for him and all be-Around his sick-bed, the nearness of the Redeemer was specially felt, whenever hymns were sung, treating of our departure to the Lord, and the bliss of the saints above. On the 31st of July, agreeably to his wish, the blessing of the Lord was pronounced upon him, in view of his approaching dissolution. appeared, like a weary child, quietly and patiently waiting for the happy hour, when he should be forever freed, from sin and sorrow, weakness and imperfection. In an affecting manner, he took leave of the members of his family, residing in this place, while he humbly submitted to the dispensation of Providence, which denied him the much desired favor of once more embracing, this side the grave, his only and absent son. May the farewell admonitions, which the worthy patriarch labored to impart to those around him, remain indelibly impressed upon every mind, and, through the grace of God, prove instrumental in accomplishing his ardent desire, to meet them all without exception, in God's heavenly presence. After a short struggle with the last enemy. he fell asleep in Jesus, on the 4th of August, 1850, while hymns were sung treating of the death of the righteous, and the bliss enjoyed by the spirits of the just made perfect; thus, most gently and happily closing his pilgrimage of 79 years, 7 months, and 18 days.

His matrimonial union had been blest with 6 children, 3 sons and 3 daughters, of which number 2 twin sons departed this life at Bethlehem. Our late brother lived to see 12 grand children, of whom 7 are still living, and 8 great grand children, of whom

2 went before him to the mansions above.

# (From "Periodical Accounts.")

## CIRCULAR LETTER

OF THE SYNODAL COMMITTEE FOR THE MANAGEMENT OF THE BRETERRY'S MISSIONS, ACCOMPANYING THE FINANCIAL STATEMENT FOR 1850.

Dear Brethren, and Sisters, and Friends:-

Another year has elapsed since the publication of our last report of the state and progress of our missionary work, and it becomes once more our duty, to present you with a brief outline of the events which have marked the period under review, together with our financial statement for the year 1850. Before we enter upon the discharge of it, we would, however, salute you affectionately in the bonds of our Heavenly Father's love, and in the fellowship of the Holy Spirit, praying that the grace of our Lord

Jesus Christ may be with you all!

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We have again been permitted, during the period of a year, to serve the Lord in the field of labour, which He has opened to us among the heathen, and to gather in the reward of His sufferings and death—a service to which we have been called, not on account of our own worthiness, but alone by His free grace. humble and fervent, would we offer unto Him, for the blessing with which He has visibly accompanied the labors of our Missionaries in various parts of the earth; many of our congregations, gathered from among the heathen, He has caused to increase in number, and, we humbly trust, in grace also, and has extended the sphere of our varied activity. Nor would we thank Him less for the paternal chastisement, which He has seen fit to inflict upon us in other places, with a view of separating the chaff from the wheat, and removing the dross from the silver; since by thus humbling us under His mighty hand, He has rendered even trials the source of new blessings.

We commence our brief report with a glance at our missions recently established.

From our two messengers in the district of Port Phillip in Australia, intelligence has been several times received. They had spent several months with Mr. Parker, protector of the aborigines, from whom they received much kindness, at Mount Franklin, on the river Loddon, where they occupied themselves diligently in learning the language of the natives. They had set out on an exploratory journey through the district to the north-westward of Melbourne, with the view of making themselves acquainted with some of the native tribes, and of choosing a suitable locality for their future residence. They give distressing accounts of the poor degraded people; of the vindictiveness, with which they lie

in wait for their enemies, to kill them; of the appalling indifference with which mothers destroy their children, when they find them troublesome; of their indolence, which prevents them even from building huts or making clothes, to protect themselves against the wind and the weather. This latter propensity appears to have been increased by their intercourse with the Europeans. "Their first words," writes br. Spieseke, "when they meet a white man, are: Give me bread." O how will our hearts rejoice, when they shall ask us for the bread which came down from heaven!

For their future abode, our brethren have selected a place in the neighborhood of Lake Boga, 200 miles from Melbourne, not far from the river Murray, a district said to be frequented by numerous Papoo tribes. Here they expect to meet with trials of faith, similar to those which the disciples of our Lord experienced on the Lake of Genesareth. The more fervently let us then pray, that the Lord may give them grace and strength, as fishers of men, to let down the gospel net, at His command, and, in cheerful faith, to continue toiling even the whole night through; and that He would grant them, in His own good time, an abundant draught of fishes, to the praise of His holy name. The superintendant of the district of Port-Phillip, (recently appointed Lieutenant-Governor,) br. Charles Joseph La Trobe, encourages them by word and deed, and approves himself a friend and father to them, as the patriarch Joseph did to his brethren in the land of Egypt.

Our missionaries laboring on the Mosquito Coast, see already some fruit of their faithful toil. At Bluefields, where they reside, several awakenings have furnished proof, that the preaching of the gospel has not been in vain. The meetings have been well attended, and several persons have been baptized within the year. The Sunday-school numbers already 100 scholars, and the dayschool nearly 30. A negro boy, whom br. Lundberg calls the firstling of his Sunday-school, and who had given much satisfaction to his teacher, left this world, expressing firm confidence in his Redeemer's mercy. Our brethren continue to pay frequent visits to the Indian villages, the greater part of which are situated on the coast, and are accessible only by water. They have likewise entered into communication with the Indians, who are in the habit of coming to Bluefields, and invited them to attend the meetings, hitherto, however, with no success. The people, though still walking in the darkness of heatherism, and sadly addicted to strong drink, are, nevertheless, not without amiable features of character. Our missionaries feel persuaded, that they would be more successful, if they could begin their labours among them

with the young; and they think it of great importance to induce the parents to send the children to school. But, in order to attain this object, they would have to feed and clothe their pupils, and they, therefore, must rely on the willingness of the generous friends of our mission to assist them herein. The young king sent to school one of his attendants, a boy of the Mosquito race, the first of his nation, and br. Lundberg describes him as a very intelligent and hopeful pupil. May the king's example be followed by his subjects. His youngest sister gives our brethren great pleasure; she is evidently much concerned about the salvation of her soul.

Among the other Indian tribes, with whom our missionaries come in contact, we mention particularly the Caribs, who are said to inhabit large villages, and the St. Blas tribe, distinguished by their capability of improvement. Our missionaries are particularly anxious to accustom the people at Bluefields, chiefly consisting of negroes, to habits of industry, and to induce them to do more for the cultivation of their remarkably fertile soil, instead of gaining their livelihood by fishing, which agrees better with their natural indolence. Some progress has been made, according to the latest advices, towards the erection of a church. Notwithstanding the dangerous fevers which prevail in that country, and other perils to life or limb, such as the bite of serpents, etc., our missionaries continued through mercy to enjoy good health.

Severe visitations have been experienced by our mission in the West Indies in the course of the past year, by means of diseases and deaths. Br. Siegm. Freitag and the srs. Kiergaard, Vælkel, and Hamilton were called home by the Lord from their respective spheres of useful activity; and the brn. and srs. Titterington and Ræntgen from Barbadoes, Henry Miller from Antigua, and br. Gardin from St. Croix, were obliged to undertake voyages to Europe for the restoration of their health. Nevertheless, the work of the Lord has been nowhere at a stand.

We would first notice the Danish Islands. Br. Enderman writes from St. Croix:—"I am confident that better times are in prospect for our mission; after the violent storm through which it has passed, a brighter day begins to dawn." Evidences of renewed spiritual life are observable in each of our three congregations in this island. The churches can no longer contain the number of attentive hearers, and the negroes are collecting money for the construction of new ones—a project, which, if the Lord permit, will be put into execution next year at Friedensthal and Friedensfeld, with the assistance of the Mission-Board. The old churches will be employed for Sunday-schools. These are well managed and well attended. With respect to the day-schools,

matters are still as they were. The negro-children are educated in the public schools under our superintendence; yet our missionaries complain, that, notwithstanding the emancipation, the children are not yet allowed by the laws to attend school after they have attained their ninth year, as at that early age they are taken away to field-labor, just when their faculties are beginning to be developed. Several of the colored teachers, appointed for these public schools, acquit themselves very well, and give hope of their becoming useful assistants also in other departments of missionary labor.

At Friedensberg, where the Lord's blessing attends the indefatigable activity of br. Kleiner, a new school will be opened for the children of the town. The enforcement of the law respecting marriage has proved very beneficial to the morals of the negroes.

In St. Thomas and St. Jan also, our brethren express themselves in cheering terms respecting their labors in church and school. In the last-mentioned island especially, the prevailing dissatisfaction of the negroes with their still oppressed condition,

operates disadvantageously to both, as might be expected.

Our negro congregations in the British Islands, Antigua, St. Kitt's, Barbadoes, and Tobago, are already greatly advanced in Christian knowledge. Their ecclesiastical relations are generally well defined and arranged, and there is no lack of instruction either for adults or children. The missionaries attend faithfully to their pastoral duties; and the Word of God dwells richly among the people. The time of ignorance having passed away. these congregations have entered into a new stage of their history. in which the danger must be encountered, lest some of their members, too imperfectly convinced of the necessity of true conversion, should rest satisfied with the mere knowledge which puffeth up, but leaves the heart empty. The distressing experience has more than once been made, that some, in other respects very useful native teachers, have been rendered, through pride, quite unfit for their office. But the Lord has done great things for this mission; and His power is still displayed there in a very striking

Our seven congregations in Antigua are building themselves up on their most holy faith; and the serious spirit which generally prevails among the twenty-three pupils of the Training-school at Cedar-Hall, justifies our hope, that a rich blessing will accrue to the West India Islands by means of this well-conducted seminary.

At Basseterre, in St. Kitt's, the large church is filled twice every Sunday; and the day-school numbers 300 children. At apublic examination, the governor, and a number of other gentlemen, were present as visitors. Loud applause frequently interrupted the performances of the children, which gave evidence of

satisfactory progress. The churches and schools at the other stations are also well attended. Nevertheless, our missionaries in this island complain of the too great prevalence of a proud, insubordinate spirit, manifested at times by the negroes; many of whom appear to forget, after having obtained their liberty, to cherish humble thankfulness to the Lord for the great benefit conferred upon them.

The mission in Tobago is generally in a prosperous state. Br. Cooney writes from Montgomery: "What characterizes our congregation is, simplicity of faith—love to the Savior—earnestness in prayer and a faithful employment of the means of grace." Our four congregations in Barbadoes have also the Word of Christ dwelling richly among them;—it is our earnest prayer for them, that the fruits of righteousness may be produced in corresponding measure.

In Jamaica, our missionary work appears to be prospering. The temporal pressure is not, indeed, without its injurious influence upon the religious state of the island. Many churches have been scattered, and many schools given up, and the population, in some districts, are sinking back into ignorance and barbarism. The more zealously do our brethren strive to counteract this decline; and we may say with gratitude, that the Lord has not withheld His blessing. Our thirteen congregations exhibit a decrease neither in number nor in spiritual life. The severe vistation of the cholera, which carried off, in a short time, a great number of persons, has produced a salutary effect upon many. The churches are more crowded than ever before, and the missionaries write: "We have been favored ever since, to preach repentance and forgiveness of sin to many, whose faces we had never before seen in our places of worship."

Of our several stations, Irwin-Hill was the only one seriously affected by the prevailing pestilence; more than a hundred negroes belonging to that congregation died of it, many with a profession of steadfast faith in their Redeemer. Br. Lichtenthæler had an opportunity at this season of approving himself a faithful servant of Christ, both by his visits to the sick and dying, and by the good example of self-denying charity which he set to his flock, assisting even to bury the dead, wherever hands or willingness were wanting.

It is also peculiarly cheering and worthy of thanks, that our brethren have succeeded in establishing, besides the station-schools, not fewer than 22 country schools, in which nearly 800 children receive instruction. For the means of conferring this great benefit, they are mainly indebted to the benevolent zeal of our invaluable friends of the London Association, and the willing co-opera-

tion of the children and youth in several of our English congregations.

In Surinam, our hope for the extension of our labors among the young people, has not been realised to the extent we could have The day school in the town of Paramaribo has indeed increased in number; and a numerously attended Sunday-school has been also commenced, under the superintendance of br. Voss. an able and experienced schoolman; at the other stations, our brethren and sisters also do their best to instruct the negroes; but slavery throws the greatest obstacles in the way. The proposed Training-school has not yet been opened. A circular, inviting the planters to send some young and promising negro slaves to town, to be instructed and trained as elementary teachers on their respective plantations, has not yet had the desired effect. It is, however, an important advantage gained, that a new station has been established on the Warappa Creek, the most populous part of the colony, which had hitherto been only visited from Charlot-A plot of ground and an old house, on the deserted plantation Annazorg, were bought for this purpose, and br. and sr. Jansa, whose services have been peculiarly blessed in this country, remewed thither, and have begun their labors with zeal and courage.

At New Bambey, our little settlement in the Free-negro country, which had been again bereaved by the departure to his rest of br. M. Barsoe, sr. Hartman has been mean while laboring with great blessing, and the Lord has preserved her health in that dangerous climate. Br. and sr. Sand, from Paramaribo, were about to relieve her from this charge. May the Lord bless them, and spare them a long while at this unhealthy spot, to which so many sacrifices have already been brought!

At the stations, Rust-en-Werk, Liliendal, Salem, and Charlottenburg, the missionary work is making progress, though our brethren are everywhere much impeded in their labors by the still existing state of slavery. Nevertheless, hundreds of poor slaves attain to that liberty which enables them to say, in spite of their present wretched condition, "Thelaw of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8. 2.

Br. Wullschlægel, the president of the mission-conference, made an attempt, in company of br. Jansa, to approach the Auka Free-negroes and Indians, who inhabit the banks of the river Marawyne, and are living in the grossest darkness. Over the former, the sorcerers exercise a truly shocking influence. These poor people refused, however, so decidedly the instruction offered to them by our brethren, that the latter were obliged to return.

Our four congregations in Greenland are proceeding peacefully. The lives of many of the converts are conformable to the spirit of the gospel, and the happy departure of others, gives evidence. that the preaching of the cross continues to approve itself as the power of God unto salvation. For the proposed institution at New-Herrnhut, for training national assistants, br. Kleinschmidt has selected several pupils from that congregation, and one had been sent from Lichtenfels. His great endeavor will be to advance them in the knowledge of the Holy Scriptures, not neglecting, however, to give them an opportunity of exercising their skill in seal-catching; for 'a national-assistant, who is not at the same time a good provider for his family, is never respected by his countrymen. At Lichtenfels, so great a number of out-dwellers had come together at Christmas, that all could not be accommodated in the houses of the Greenlanders, and seventy had to be quartered in the school-room. The celebration of the festival was In the southern congregation, Fredericksthal, several heathen were baptized. But the visits of the heathen from the east coast, descendants of the ancient Normans or Northmen. were less frequent than in the preceding year. The out-dwellers of all the four congregations were visited by the missionaries in autumn and spring. Our brethren willingly exposed their lives to many a danger, in following their scattered sheep to their different places of residence, and were received by them with childlike joy and gratitude. A great source of uneasiness to the missionaries continues to be the increasing degeneracy and impoverishment of the natives, occasioned by the gradual adoption of European habits, and by indulgence in foreign luxuries.

At Hebron, on the Coast of Labrador, the ninety Esquimaux who removed thither from Saeglek, have given much satisfaction to the Missionaries, by their attention at church and at school, and by their steady and orderly behavior. They appeared to be growing in grace and in the knowledge of our Lord and Savior Jesus Christ. This was particularly the case with the former sorceror, Paksaut, and his wife Kommak. Our brethren write of him: 'This abominable murderer and sorcerer, this child of the devil, seems now to have become a dear child of God, and is earnestly intent to live as it becometh the gospel of Christ. These are truly wonders of grace!"

Of other heathen Esquimaux, some of whom have no fixed abodes, but are roving about from one place to the other, many come as visiters to Hebron, and the missionaries faithfully embrace the opportunity to tell them of the Savier, who shed His blood for them. From Ungava-bay, about a hundred persons arrived at one time, with nine sledges, for the sake of traffic. They

appeared, however, to have ears deaf to the exhortations of the missionaries and national assistants, declaring that they had already faith, viz. in the amulets which they carried about with them.

After thirty-nine years of useful activity in Labrador, br. Lundberg retired, with his dear wife, from the service of that mission, and the office of superintendent, which br. Lundberg had filled for many years, was intrusted to br. Freitag of Okkak.

The latest intelligence received from br. Miertsching, was of July 30th, from Cape Lisburn, east of Behring's Straits. After a short stay at Honolula, in the island of Oahu, where our dear brother was kindly received by the American Missionaries, and permitted to enjoy a season of refreshment for soul and body, after the hardships he had endured on the previous stormy voyage, he safted in the Investigator for Behring's Straits. Passing by Oonalaska, he met with some heathen, with whom he was able to converse in the Esquimaux language. The vessel was seen for the last time in August, taking her course northwards from Cape Lisburn to the Polar Sea. We recommend our dear fellow-servant sgain to your fervent intercessions before the throne of grace.

The severe visitation of our mission in South Africa claims our sympathy in a peculiar manner. The hand of the Lord is at present heavy upon it. The two stations, Shiloh and Goshen, have been ruined by the disastrous Kaffir war, which has raged since the beginning of this year, and Mamre has likewise been, of necessity, deserted by the missionaries. The latter settlement had continued, from its formation, in a struggling state. It was established at the request of the government, and it was hoped, that it might draw off a portion of the surplus population of Genadendal. Grænekloof, and Elim; and at the same time be the means of bringing the gospel to the neighboring Fingoos. The Hottentot settlers, who proved themselves anything but qualified to form the groundwork of a new congregation, were, however, soon scattered, and the Fingoos received no permission from government to settle there. Different was the case with Goshen, on the Windvogelsberg, in British Kaffraria. The mission-house, lately erected, was entered on the 6th of March, 1850, by br. and sr. Gysin and br. Ferd. Nauhaus, and the Lord's blessing accompanied their labors in a remarkable manner. The heathen Tambookies flocked together to hear the message of the gospel; some expressed sorrow for sin, others desired to cast themselves at the feet of Jesus, and the missionaries spent according to br. Gysin's expression, days of joy and gladness, in the midst of many trials and privations. The mission-house was soon surrounded by Kaffir huts, and the dreary desert, formerly the seat of howling jackals and the scene of heathenish abominations,

was changed into a garden of the Lord.

The older settlement of Shiloh, founded in 1828, had been, meanwhile, making steady progress, and, to all appearance, had never been in a more flourishing state, than at the very time when, towards the close of the year 1850, the Gaika Kaffirs, under their chief Sandilla, took up arms, and, encouraged by the predictions of the pretended prophet Umlangeni, made an attempt to shake off the yoke of the English.

Our missionaries at Goshen, were soon compelled, by the Tambookie chief, Mapasa, to quit their station, which was already surrounded by wild Kaffir tribes, and to take refuge at Shiloh. The Tambookies of Shiloh, overcome by superstitious fear, departed, and the majority of the Hottentots, influenced by the example of their rebellious countrymen on the Kat River, and irritated by the measures which were taken against them, joined the rebels. As their warnings and exhortations were no longer attended to, the missionaries found themselves compelled on the 30th of January, to quit the place so dear to them, though with bleeding, hearts. Shiloh was immediately occupied by the enemy, and became, the following day, the scene of a bloody action, in the course of which, nearly the whole of the settlement became a prey to the A small number of faithful Hottentots and Tambookies. and all the Fingoos followed their teachers. Of the latter, many joined the English forces at Whittlesea. Graciously protected and guided by the Lord, who is a shadow from the heat, and a refuge from the storm, the brethren and sisters arrived at Colesburg, 150 miles from Shiloh, where they met with a kind recep-

According to the latest advice, however, the brn. and srs. Bonatz, Gysin, and Kschischang, have returned to their desolated field of labor. This took place on the 22nd of April, by invitation of the Commandant at Whittlesea, Captain Tylden, and with the full sanction of the Governor, Sir Harry Smith; the whole band of faithful Fingoos who had shared their temporary exile, accompanying them on their adventurous journey back to Shiloh. Here they were welcomed with tears of joy by the Fingoos who had remained behind, longing for the return of their teachers. They found shelter in the school-house, and held their meetings with the Fingoos in the open air; for the church, of which only the roof is destroyed, continues to serve as a barrack to the English.

The war still rages, the Kaffirs, though several times defeated, have obtained an accession of numbers, by the defection of several chiefs, who formerly took part with the English. But we will trust in the Lord; He will spread the wings of His almighty protection over His servants in the hour of danger, and will give

them strength and courage to build up again the altar which has been thrown down; nor will He withhold the needful means. Many of the Shiloh Hottentots are said to have already surrendered to the English, and to be now fighting against the Kaffirs.

Our missionaries at Mamre had fled to Fort Peddie, where they have hitherto remained in safety. Clarkson, being at some distance from the theatre of war, has not suffered, but has afforded shelter to a large portion of the Hottentot congregation at Enon, which settlement, though more than once in imminent danger from the invading Kaffirs, had been resolutely maintained by a number of its male inhabitants, under the direction of br. Lehman. From the three older congregations, Genadendal, Grænekloof, and Elim, about 900 Hottentots joined the army in Kaffraria, as volunteers. They have acquitted themselves well, and received a good testimony from the governor and their officers. In the above-mentioned congregations, many a prayer has been offered up on their behalf, and their letters, addressed to their families, express, in a touching manner, their earnest desire to be faithful to their superiors, as well as to their Savior, and the comfort and encouragement they derive from the reading of the bibles, which they have taken along with them. Though they have been engaged in many a bloody action, a comparatively small number have lost their lives.

Though our congregations have taken little or no part in the political movements which have convulsed the colony, there has been unhappily observable among too many of their members, a spirit of insubordination and carnal indulgence, which gave rise to just apprehensions. The war with its terrors and calamities of various kinds seems, however, to have proved a chastening rod in the hands of the Almighty, to awaken their drowsy hearts, and to humble their spirits. A helper at Genadendal said: "The Lord himself has sent the war among us as a thunderstorm, because we had turned away from following Him; yet it will surely promote our real good." It is in trouble that the Lord is visited, and if His people seek Him with all their heart, He who hath torn will also heal. He who hath smitten will surely bind up. Who can say that this war may not prove the means in the hands of God, of introducing His saving gospel, even into the darkest corners of Kaffraria.

Let us, therefore, pray Him, to remember in mercy our South African mission, to gather that which is scattered, to raise up that which is fallen, and to teach His servants through His Holy Spirit, how they may improve the present visitation for their own benefit, and that of their congregations.

The severe loss which has been sustained by the mission itself, and the distress and suffering of our dear missionaries who have

been deprived of all they possessed, will, we doubt not, be taken into benevolent consideration by our brethren and sisters, and christian friends.

We would still notice, however briefly, the field of operation assigned to us among the North American Indians, the Delawares, and Cherokees. The number of believers constituting our congregations of these races, which seem to be gradually dying out, is indeed but small; nevertheless, the gospel manifests its power in their hearts, and the missionaries are permitted to see some fruit of their labors. The brethren Oehler and Schmidt, at Westfield, had the prospect of extending the sphere of their usefulness, by visits to some other Indian tribes, who appear to be desirous for instruction. The mission among the negroes in East Florida, which is served by br. and sr. Friebele, does indeed not yet exhibit any striking results, yet we may hope, that even there the preaching of the cross has not been in vain.

Towards the carrying out of the plan of establishing a mission among the Mongol tribes in Asia, steps have already been taken. The Lord, to whom nothing is impossible, will, we trust, prepare our way, and procure our messengers access to these people, who engaged the attention of our church, as early as the time of Count Zinzendorf.

## DESCRIPTION

OF A JOURNEY AND VISIT TO THE PAWNEE INDIANS, WHO LIVE ON THE PLATTE RIVER, A TRIBUTARY OF THE MISSOURI, 70 MILEA FROM ITS MOUTH, BY THE BRN. GOTTLIEB F. OFHLER AND DAVID Z. SMITH.

(Continued from the August number of the Miscellany, 1851.)

According to the first communication concerning our visit to the Pawnee Indians, which appeared in the August number of the Miscellany of last year, we had made our arrangements at Bellevue, to leave there on the 5th of May.

Sunday, May the 4th.—We were both called upon to take an active part in the meetings to-day at the Presbyterian mission. As it is very unusual for any adult Indians to attend these meetings on the Lord's day, the exercises are conducted altogether in the English language. In the forenoon there is Sunday school for the children of the institution. At about 2 o'clock, P. M.,

there is public preaching, which, besides all at the mission, Mr.Allis and his Pawnee children, and some of the white families from Bellevue, attend. In the evening there is a meeting, in which a discourse is addressed particularly to the Indian children, but which is attended by all. In these evening meetings, different scripture truths are presented to the children in a simple narrative style, and not only the children themselves, but also those employed in the mission, seem to be very much interested in these instructive meetings.

In the afternoon br. Oehler, in company with Mr. Reed, the farmer of the mission, visited the village of the Omahaws, about four miles distant. Their village being similar to those of the Pawnees, we will refer the reader to a subsequent page for a de-

scription.

5th.—A considerable part of the forenoon having been spent, before the mules were caught on the prairie, and brought in, and Mr. Sharpee promising, if we would wait till the following day, he would accompany us to the Pawnees, in order to inquire of them, whether any of their young men had stolen a horse he had lost a few nights ago,\* Mr. Allis and ourselves determined to wait for him, as he had an extensive knowledge of the Indians, and of travelling on the "plains," as the large prairies are here called, and might on that account be of great service to us. An under-chief of the Loup Pawnees, by the name of Gatarritatkutz, (Big Axe,) was also waiting, in order to accompany us.

6th.—At length we were ready to commence our journey from here to the Pawnees, about 9 o'clock, accompanied by the best wishes of our kind friends at the mission, and with the encouraging Daily Word: "I will make an everlasting covenant with you, even the sure mercies of David," (Is.55.3.) with the Doctrinal text: "There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all." (Eph. 4.4—6.) "In doctrine and in practice one,—We'll love and serve the Lord alone;—With one accord sound forth His praise,—Till we shall see His face."

The idea of leaving the abodes of civilization, and travelling, unarmed and unguarded by a competent force of men, in the land of numerous savages, had a tendency to cause every dependence upon an arm of flesh to vanish, while we could put our confidence upon the all-powerful arm of our Savior, in whose cause we had undertaken this journey among wild untutored barbarians, and who watches over his people everywhere. (Ps. 139.)

Our course to-day, was N. W. and W., taking the great road

<sup>•</sup> He subsequently found out, that the Iowa Indians had stolen it.

travelled by the emigrants, on leaving the Bluffs for Oregon, the Salt Lake, or California.

The road was very dry and dusty, and the wind coming from the West, blew the dust in our faces, by which we were very much incommoded. After leaving Bellevue, and ascending the bluff, which brought us on the level of the high prairie, a beautiful prospect presented itself. Before us, as far as the eve could reach, was the wide prairie extending to the horizon; on our right were clumps of timber skirting both banks of the Missouri. bounded by the bluffs on the other side of the river, with the Mormon settlement of Kanesville, beautifully spread out before us. situated in one of the valleys between the bluffs about six or eight miles distant, beyond the river; on our left, in the middle ground, lay the valleys of the Great and Little Papilion, with the Omahaw village, like a cluster of potatoe hills, situated on the opposite bank, near their confluence, with here and there a clump of timber along both streams, while far away in the distance could plainly be distinguished the valley of the Platte, with the timber, growing on its numerous islands.

After proceeding some five miles in the prairie, we met a large train of Oregon emigrants, who, by some interested person, had been induced to turn about, in order to take a road, which would lead them to another ferry on the Elkhorn river, (a branch of the Platte,) and although Mr. Sharpee represented to them, that the road they had been travelling was the better, still his representations were of no avail, and they preferred to travel a route 15 or, 20 miles further than ours, and much worse bridged across the mudholes. A large company of wild Indians (Omahaws) was hovering on horseback around the train, watching a favorable opportunity to steal something, or perchance, should a beef stray some distance from the rest, (a good opportunity for which was given by their turning back again,) to drive it behind a bluff and slay it.

The sight of a large train of 20 or 30 wagons, travelling in long single file, with four or more yoke of oxen or cows attached to each, is really picturesque; and we had frequently the opportunity on our journey of beholding such a long line of white covered wagons, presenting, at a distance of several miles, a beautiful appearance. During the day we passed several trains, destined for Oregon, Salt Lake, or California. In the Oregon trains, we observed many cows yoked in teams, besides numbers of them driven along loose; milchcows commanding a high price in Oregon.

When the sun had nearly reached the western horizon, we arrived at our camping ground,—a small clump of trees on the Great Papilion,—a spot generally selected by the emigrants, at the end of the first day's travel, west of the Bluffs. The animals

in our train, consisting of a horse, a pony, belonging to our Pawnee friend, and two mules, were first driven to the water, of which they stood in great need. The horse was then hobbled, i. e. a rope tied around both forelegs, so short, as merely to enable it to get along slowly to graze, and to hinder it from straying too far The pony and the two mules were secured by means of a rope about 30 feet long, tied around the neck of each, and dragging behind them, so as to facilitate the catching of them again on the following morning. We then pitched our tent for the night, and having built a fire, proceeded to prepare some coffee, which was peculiarly acceptable after a fatiguing day's travel. store of provisions consisted of about a bushel of ship crackers, a boilt ham, and some molasses in an India rubber flask, all of which were provided by our kind friend, Mr. McKinney. had hardly camped, before the trains commenced pouring in for the night, and even late in the night they continued to arrive, so that by morning the place was covered with tents and wagons, and swarming with people, horses, mules and cattle.

7th.—At an early hour we were again moving, in order to reach the Elkhorn Ferry before any of the trains should take the precedence, whereby we would have been detained. We had first to cross the Papilion on a bridge, and as it was very narrow, and the road leading to it very steep, we were obliged to unharness the mules from the wagon, lest they might, by pushing one another, precipitate the wagon and themselves into the stream and mud The wagon was then pulled across the bridge by hand. Ascending the opposite hill, we were again on the high prairie. Before us, twelve or fifteen miles distant, could be discovered the timber of the Elkhorn, which we expected to cross before noon; -to our right we could yet perceive the timber of the Missouri, and the Old Council Bluffs, where formerly there was a fort for the protection of the traders;—and to our left the timber of the Platte.—

Arrived at the Elkhorn, we saw a considerable number of Pawnees, who all appeared glad at our coming to visit them. Here we learnt, that a slight affray had taken place the day before, between some Pawnees and a train of emigrants. The readers of the Miscellany have perhaps read of such cases in the newspapers, headed: "Depredation of the Pawnees (or some other Indians) upon a train of emigrants," and the like, where the blame is generally attached to the Indians. I think it is due to the Indians to state here, that the fault does not always lie with them, but very often with the whites. The road of the emigrants lies through the country belonging to the Indians;—their hunting-grounds are traversed by the long lines of white covered wagons, and the buffaloes, the principal subsistence of the Indians, are thereby chased

away to more distant and more secluded pastures, perhaps to regions where it would be unsafe for them to hunt, on account of other tribes inimical to them; and they have thereby been reduced to poverty and want. For all these privations they have been promised presents, as a compensation, from our Government, but thus far they have received nothing. So when the emigrants are passing through their country, they frequently apply to them for tobacco, or some other small presents. It seems, that, in the above instance, while the Pawnees were hovering around the train, they were refused a present, and one of the men, with the oxwhip, struck an Indian, who came near, which of course roused the feelings of the Indians. These accordingly drove off a beef

or two, which were then despatched.-The Elkhorn at this place is a deep and rapid stream, about 20 vards wide. Two French halfbreeds are living here, in order to keep a ferry for the emigrants.—Having passed over the Elkhorn, our road lay across a bottom prairie extending between the Elkhorn and Platte rivers. We now turned off from the wagon road, taking the village for our landmark: without any track across the prairie, and soon arrived on the North bank of the Platte.—The grass being somewhat more advanced in the bottom, than on the high bluff on the opposite side where the village is situated, the Pawnees had turned their ponies to graze in the bottom, watched by the women and children.—Many women were also engaged in digging for roots with their hoes; provisions being at present very scarce among them. We were soon surrounded by a crowd of young men, women and children, who by their smiling countenances seemed to bid us welcome.—It is difficult to describe our feelings on the present occasion. We were now in sight of the village, where the people lived, whom we had come to visit, in order to give them the opportunity of accepting or rejecting the offer of having Missionaries to live among them, to lead them to the Savior of sinners. A wide stream, over a mile across, separated us from the object of our journey, and could not be crossed without getting assistance from the very people, for whose benefit we had come. From the conversation of Mr. Allis and Mr. Sharpee with the Indians, there seemed to be some difficulty in getting help, originating in a jealousy existing between the Chief in our company and the principal Chief of the village. Meantime it commenced raining, and a strong, chilly wind was blowing, which forced us to wrap ourselves in our blankets. In this perplexity nearly an hour was spent. At length a messenger was despatched across the river, to inform the principal chief of the village, Siskatuppe, of our arrival, with the request that he would send us some men to assist us to cross. After another hour's patient waiting, we were cheered by seeing the chief with about twenty men

coming to our help.—The ford of the river is only about four feet at the deepest places, but what makes this river peculiarly perilous iu crossing, is the shifting quicksand at the bottom, so that, while crossing, it is necessary to keep constantly moving;—for the moment a person stops, he begins to sink on account of the uncertain foot-hold.—Our baggage was placed upon the backs of Pawnees, who immediately started off with their load. The mules having been unharnessed, and the harness placed in the wagon, a long rope was tied from the end of the tongue of the wagon to each single-tree. The Pawnees then took hold of the rope, while some pushed behind at the wagon, and thus proceeded into the Mr. Sharpee kindly offered br. Smith his horse, while he and br. Oehler each took a mule, and Mr. Allis borrowed a pony of the Pawnees, the mounted men taking up the rear. A full half hour was consumed in crossing, and passing over two islands on our route. At length we reached the opposite bank, where we were greeted by numbers of Pawnees, who were awaiting our arrival. A difficulty, which now presented itself before us, was to get the wagon up the steep bluff, the sides of which had become slippery by the falling rain. To obviate this difficulty, it was necessary to go nearly a mile down the river, through their cornfields, in the bottom, to a place where it was not quite so steep as elsewhere.—At length, being arrived at the village, we found, in spite of the rain, crowds standing around the chief's lodge, to receive and to welcome the missionaries.—

Having secured everything loose about the wagon that might be liable to be stolen, and entrusted our baggage, harness and animals to the care of the chief, we entered the lodge of our host. We were not a little surprised, when we came in, to find that it was a spacious apartment, a description of which will be given at another time. We had hardly reached the place, when a young gentleman in the employment of the Government, arrived in company with the United States interpreter, at Ft. Kearney, a black man, who speaks the Pawnee fluently. They had travelled the whole distance, without an escort, alone;—Ft. Kearney being about 150 miles further up the Platte river. This young man was sent out to the different tribes of Prairie Indians, the Pawnees among the rest, in order to invite them to attend a General Council of Tribes at Ft. Laramie, to be held about the beginning of September.

While Mr. Allis and ourselves, and the above named persons from Ft. Kearney lodged with Siskatuppe, the principal chief of the village, Mr. Sharpee put up at the lodge of the chief Gatarritatkutz, who had travelled with us, and with whom he is accustomed to tarry whenever he comes to the village to trade.

After we had spent an hour in drying our clothes, smoking, and

conversing with some of the chiefs and braves, a messenger arrived from Mr. Sharpee, inviting us to be present at a feast of coffee and crackers, which he had prepared for the chiefs, during which he intended to make inquiries respecting his stolen horse. When we arrived. Mr. Sharpee informed us, that, as the principal men were now assembled, it would be a convenient opportunity for us to hold a council with them. We accordingly commenced by informing them of our object. The jealousy between the chiefs, however, became apparent, and after some consultation among themselves. Siskatuppe intimated, that some of the chiefs were not present, and as the business before us was of great importance to the whole band, they ought also to be summoned. therefore resolved immediately to adjourn to his lodge, in order to receive our communications. Accordingly, all the chiefs and braves having been assembled, we were informed that they were now ready to hear us. Br. Smith then in a speech, which was interpreted by Mr. Allis, informed them of the object of our visit. Hereupon Siskatuppe made an address, welcoming us in the kindest manner, and hoping that we might send missionaries among Br. Oehler then, in an address, explained to them more particularly the object which missionaries have in view, and that it was especially our present aim among them, to find out, whether they were desirous not only of having their outward condition bettered, but of having the missionaries among them, to teach them about a Savior, who came into this world to save us from our sins, to preach whom was our first and principal design. Several other chiefs and braves then made speeches, expressive of their satisfaction at our coming to see them, and welcoming us to live with them, promising us their protection; so that we should in no wise be hindered by any of their people; and that we might rest assured, that our cattle and all other property which we might bring along with us, should not be destroyed or molested by any one. Moreover they acknowledged that they needed instruction, and that they would all be willing to listen to us. We were very much pleased with the apparent earnestness with which these remarks were made, and have no doubt that they made these promises in good faith. Before us were thus assembled the nobility of the village,—the chiefs and braves, besides numbers of the common people, at least 500 in all, sitting in solemn council. What a spectacle for the humble missionaries of the cross! Here were the representatives of a village, numbering at least 2,500 souls, deliberating upon the acceptance or rejection of missionaries,-holding a council, unconsciously, whether the time in the providence of the Lord had at length arrived, when they should again\* be instructed in the knowledge of the "Unknown God,"

The Pawnece formerly had missionaries among them, sent out by the A, B. C. T. M.

whom they, and their fathers and forefathers have worshipped, though in great ignorance and superstition. O, how cheering to our hearts, when we were not merely coldly permitted to make our abode with them, so that they might derive from us some temporal good, in supplying their wants when hungry and destitute; but when we were hailed and welcomed among them as the "Medicine men of the Great Spirit," to have whom among them, would better their outward condition, and perhaps (as we ardently hope and pray, through the blessing of our Lord,) make them a happy and christian nation. Of what vast importance may have been this solemn hour for these people?—the future, we humbly trust, will develope many happy results from the decision of this

council; but Eternity alone may reveal, that the happiness or misery of many a soul, bought by the precious blood of Jesus,

was connected with the results of this occasion!

Our business with them being over, the above named young man, in the employ of the government, also made known to them, that their Great Father at Washington had invited them to a grand council of the different nations, to be held at Ft. Laramie for the purpose of defining the territories\* of the different prairie tribes. who were also to receive presents there from him, as a compensation for the losses which they have in later years sustained, on account of the scarcity of the buffaloes, occasioned by the great emigration to the far West, etc.,—at all which they expressed their great satisfaction. After the crowd had somewhat dispersed. a dish of soup, made of hominy and beans, was placed before us, with two spoons, made of buffaloe horns, in the dish. Having fasted since sunrise, we could not complain of our appetites, and the dish, though not attractive in its appearance, was soon emptied of its contents. We then prepared some coffee, and having supped, gave our chief and his family a feast of the remaining coffee, with some crackers and slices of ham. We had hardly finished, (much time was not consumed in washing our dishes.) when a messenger arrived, inviting us to a feast, which one of the chiefs had prepared for us. When we arrived, and had seated ourselves on mats around the fire, (for there are no chairs in a Pawnee lodge,) a dish of soup, made of corn, was again placed As our appetites had previously been satiated, we could merely partake of a few spoonsful, to please our kind host. We had hardly entered into a conversation, when an invitation

The Pawnees, for some reason or other, were not present at the council at Ft. Laramie, which is very much to be deplored, as our mission among them cannot now be commenced as soon as we had fondly heped. Not living on their own land, it is not advisable to begin operations among them, till we know certainly where they will be permanently located, which we anactipated would be determined upon at the council held at Ft. Laramie.

came from another chief;—and so we were led from lodge to lodge, till we had partaken of about a dozen feasts. At last we returned to the lodge of Siskatuppe, and, having wrapped ourselves in our blankets, and laid ourselves down on mats on the

ground, were soon in the land of visions.

May 8th.—Early in the morning we were awakened by the shrill voices of the Pawnee women, who were engaged in cleaning up the lodge, and collecting their hoes, previous to their going out to the fields to prepare the ground for planting corn. breakfast being over, and having had our animals brought from the pasture, we, together with the gentleman from Ft. Kearney and his interpreter, started for the upper village, distant about 25 miles, accompanied by our old friend Gatarritatkutz and another Our road was again for several miles across the high We then descended into the bottom prairie of the Platte. travelling about five miles in sight of the river, when we made a halt near the stream, in order to prepare dinner. The situation here pleased us very much, as very suitable for a mission station, should the Pawnees be permanently located where they at present The timber on the islands in the Platte is very easily obtained here. The prairie bottom is from two to three miles wide, gently ascending to the bluffs, and extends about ten miles along the Platte, before the bluffs again approach the river. A mile or two from where we took our lunch, a beautiful spring of never failing water gushes forth from the bluff. After dinner, having permitted our animals to graze a while, we proceeded on our journey, travelling partly on the high prairie, after ascending the bluff, and partly in the bottom. At a certain place, as we were travelling along, we noticed, that our Pawnee friends rode aside to a spot, where their attention seemed to be rivetted upon something on the ground. Inquiring what it was, they informed us, that at that place about nine or ten months ago, a Sioux chief had been killed by the Pawnees. It seems, he had made a hostile incursion upon the Pawnees, with a company of his people, and having found some squaws engaged at work in their fields, he had killed them. The Pawnees, irritated at this unprovoked attack, immediately made up a party, who hotly pursued their enemies, and, the horse of the Sioux chief being wearied, and not able to keep up with the rest, he called to his men: "Stop not for me, but save yourselves ;-I shall die fighting." His pursuers soon came up with him, and killed him, fighting bravely. The spot where he had been killed, still presented the marks of Indian barbarity; stones, arrows, and small pieces of the skull, which had been cleft by their tomahawks, lying around,—the bones having been carried away with the carcass by the wolves of the prairie. We turned away in disgust from a place, which had been the scene

of such a barbarous atrocity, praying only the more fervently to the Lord, that the passions of these poor people might be softened down by the all-subduing influence of His blessed gospel, through the happy effects of which alone, we have been made to differ.—

As we were approaching the upper village, we observed sentinels standing on the highest bluffs, posted there, it seems, to watch the approach of any strangers. The first that we observed was at a distance of five miles from the village. In the bottom prairie, numbers of ponies, the property of the village, were grazing, watched by women and children. As we approached the village, young men and boys joined our caravan, and when at last we arrived there, a dense crowd of children surrounded us, eager to see the visiters of their village, so that it was necessary for a chief to come to our aid, who opened a way through the immense throng for our wagon to proceed on to the lodge, where we were to put We were here, as well as at the other village, struck with the large proportion of children, a circumstance not generally observable among Indians. Mr. Allis informed us, that, visiting them a few months previous, (the small-pox having appeared among some of the Indian tribes.) he had vaccinated about 1500 under 14 years of age, (in a population of hardly 6000;) the last time, that the whole tribe had been vaccinated, having been 14 years ago.

The village stands on a rising ground, about three miles from the river, and consequently the same distance from the nearest timber. Iu a valley near by flows a beautiful stream, from which

the people of the village are supplied with water.

The lodge, where we were to remain, was the medicine lodge of the village, and just as we entered it, we found a company of about a hundred men engaged in dancing a medicine dance, in order to propitiate the Great Spirit, to grant them prosperity in the approaching buffaloe-hunting season, and protection from their en-Their naked bodies were painted in the most grotesque manner, their hair and weapons plumed with eagles' feathers, and thus armed with bows and arrows, spears, and shields, they were dancing to the beat of the drum, intermingled with songs. yells rent the air, while the very earth seemed to shake under their After we had sat in the lodge a few minutes, a dense crowd of two or three hundred children filling up the space at the entrance, whose curiosity was probably more attracted by us, than by the dancers, a chief came forth from the dancing party, with a whip in his hand, at sight of whom the children made for the door, but as it took some time, before the crowd could get out by the narrow opening, he commenced plying his whip most unmercifully on the naked backs of the poer children, till the entrance was cleared. We were then informed, that, on account of our asgival, out of deference to us, they would now dance outside: if. however, we wished to look at them while dancing, we were welcome to come out and see them .- After a little while, we went out, and looked at them for some time, while they were engaged in these religious exercises. Our hearts melted, and our eyes filled with tears at the thought of the benighted state of their minds. living without Christ, and without hope. We were not long engaged in these mournful reflections, when a messenger arrived, inviting us to a feast. We followed the messenger, who led us to a lodge, which we entered. Our host, who had prepared a feast for us, was no other than the chief of the Grand Pawnee Band, and principal chief of the whole Pawnee nation. He received us in a very warm and affectionate manner, embraced us, and welcomed us among his people. His name is Asseruregarrigu:—he seems to be extremely old, on the verge of the grave, yet, in spite of his great age, is still very much respected by his nation. After being invited to sit down on mats, a dish of green corn soup was placed before us, which was very palatable. The old man complained, that the corn had not been sufficiently boiled, as he had ordered it to be put over when he heard of our arrival, and had been anxious to be the first to welcome us by a feast.—

Our repast being finished, we were yet invited to several feasts prepared by the chiefs of the village, whereupon we returned to the medicine lodge. In the evening a council of the chiefs and braves was called, in order to inform them of the business, upon which we had come to visit them. We were received in the most cordial manner, embraced by several of the chiefs, and after informing them of our object, the principal chief of the Pawnee tribe, afore mentioned, made a reply to the following effect: "It appears to me this evening, as though I had been dead a long time, and had suddenly to-day risen from the dead,—so glad am I to hear the news, that teachers are willing to come among us, in order to live with us and instruct us. We shall welcome you among us, and the chiefs will see to it, that your property and cattle shall be protected;—I hope you will come soon to live with us. now a very old man,—I must soon go hence; therefore come soon, that I may behold the missionaries living among my people, before I die." Speeches to a similar effect were then made by Leezikutz, chief of the Republican band, Terrericawaw, chief of the Topages, (pronounced Tuppay) band, and two or three-other inferior chiefs, which were all interpreted; and finally a chief named Lalogehanesharn, (or Fatty, as he is called by the whites, from his corpulence, something very unusual among wild Indians,) closed by making a long appeal to the chiefs, delivered in a very loud and sonorous voice, exhorting them to keep the promises which they had just made. "Don't cheat," said he, "don't act

deceitfully. You have now promised these men, that if they come to live among us, you will take them under your protection, and will always restrain your people from molesting their property. Remember this, and now since you have made these promises, see to it, that you also keep them." The council then dispersed, not, however, before several chiefs had again embraced us, whereupon we laid ourselves down in our blankets upon the mats in the

lodge for repose.

May 9th.—After breakfast we were invited to the principal chief's lodge, to attend a council which had been called, for the purpose of listening to the invitation sent to them by the President of the United States through the above mentioned agent, to attend a general council at Ft. Laramie. The Pawnees declared themselves satisfied with the offers of government, and several speeches were then made, expressive of the prospect, that ere long the condition of their people would be bettered, especially since they might now indulge the hope of soon having teachers among them, to give them instruction. During the council, a severe thunderstorm was passing over, and while the chief, Fatty, was speaking, after a loud peal of thunder: "See," said he, "the Great Spirit is pleased with us this morning, and expresses his satisfaction by speaking loudly to us!!"—At the close, we were yet invited to partake of a feast with them. A large dish of corn-soup was brought in, and set before the chiefs;—the medicine man then came forward, and, taking a spoonful of the soup, went to the fire, and making a small hole in the ashes, he poured it in. ting the spoon back again into the dish, he returned to the sacrifice at the fire, which was blessed thrice, by holding both hands over it; then, turning round to the assembly, and fronting the chiefs, looking up to heaven, he stretched out his hands thrice in whent benediction, and then returned to his seat. The dish was then passed round, each person partaking of a mouthful or two of the soup.—

The council being over, and the thunderstorm having somewhat subsided, towards noon we started on our return, the object of our visit to the Pawnee villages being now fully accomplished. We had now only to retrace our steps, as that was the nearest way for us to travel. We prepared our coffee and lunch at the same baseutiful spot, where we had halted yesterday. In getting a fire, however, to boil our coffee, we had considerable trouble, the matches in our pockets being damp, and the grass and wood being all wet from the rain, which was yet falling. But at last our Pawnee friends succeeded in finding some dry rotten wood, which, by means of paper and powder, we succeeded in igniting. In the evening we arrived at the Lower Village, where we staid over

might at Siskatuppe's lodge.

May 10th.—Towards morning a very heavy thundergust passed over the village, and the water came pouring into the lodge, from the small opening above, (which is made to let out the smoke.) and the shrill voices of the women, who seemed to be scolding one another while engaged in cleaning up the water, disturbed us considerably in our slumbers. In the morning the Pawness informed us, that the Platte was rising; we therefore hastened to get ready for travelling, and crossed the river without much difficulty, in the same manner as at the first time. Arrived at the opposite bank, we made a present of some tobacco to our Pawnee friends, for assisting us in crossing the river. A large company of Pawnees followed us, who intended going to the Omahaw village in order to trade for corn. When we arrived at the ferry of the Elkhorn, a heavy gust was threatening to overtake us, and we had hardly crossed, secured our baggage, and got into the hut of the ferrymen, when a furious hailstorm passed over us. The rain having detained us so long, that it was impossible to reach another camping ground by daylight, we pitched our tent here for the night.

May 11th.—During the night, another gust passed over us, but our tent kept us dry and comfortable. One of the ferrymen, who had arrived during the night from Council Bluffs, informed us, that the bridge across the Papilion, over which we had passed, had been washed away by the high water occasioned by the heavy rains, and that he had been obliged to swim the stream, which had swollen to the size of a river. We therefore concluded to take another route, which would lead along a high ridge between the Great and Little Papilion, and strike the former opposite the Omahaw village, at the confluence of the two streams, where we hoped to get assistance, should we find any difficulty in crossing.

When we arrived at the place, we found both streams very much swollen by the heavy rains. Collecting some wood together, we made a fire, and prepared our dinner, while the party of Pawnees, who had followed us, were busied in crossing the Little Papilion, in order to get to the Omahaw village. After we had finished our meal, and had come to the crossing of the Great Papilion, preparations were made for getting our wagon, baggage, and ourselves on the other side; and here we found Mr. Shappes, who has travelled several times to the Rocky Mountains, and was accustomed to meet with such exigencies as the present, to be of invaluable service to us. Under his direction, the tenticloth was spread out on the ground, upon which was placed the wagon-body. The corners of the cloth were then laid over the body, and around the whole a rope was tightly tied to keep the cloth firmly adher-

ing to it. Thus a boat was soon constructed, in which the forewheels and tongue were put, and then launched in the stream. with Mr. Sharpee and Mr. Allis on board. A rope had previously been attached, the end of which an Indian took in his mouth. and swam across, the boat being drawn after him. The contents being quickly taken out on the other side, it was towed back again by the Indian with Mr. Sharpee still in it. The second load consisted of the hindwheels with Mr. Sharpee and br. Oehler. while another Indian had formed a boat of a buffaloe-skin, stretched out by sticks placed crosswise, in which the baggage was all safely transported to the other side. The animals were driven into the stream, and forced to swim across. Finally, the boat was brought over the third time, and br. Smith and a lame Pawnee man were taken to the other side. When the boat had made this its last trip, it had not leaked more than about an inch of water. During the whole time, while we were crossing, the rain was souring down in torrents upon us. Having now safely gained the other shore with all our effects, and put everything in travelling order, we proceeded about three miles farther, when we came to a slough, which had also been filled up by the rains. It was impossible to ford it, at the place where the road led across. reconnoitering a little, we found a place where the water was fordable, but with an almost perpendicular bank of about ten feet on the other side. The mules having been unharnessed, Mr. Sharpee and br. Oehler took them across, although they almost stuck fast in the mud: Mr. Allis and br. Smith then pushed the wagon into the slough, thus forming a bridge for them to cross over. All hands were then employed in pulling the wagon out of the mud up the bank, till the end of the tongue reached the top, to which the doubletree was then tied. The mules being reharnessed, and all the other available muscular power being applied in pushing up the wagon, we finally succeeded in getting it up on the bank. We had now yet two miles to travel, in order to reach the Presbyterian mission station at Bellevue, and were truly thankful, that there were no more streams or sloughs to cross. About sundown we arrived at our station, and were heartily welcomed by Mr. McKinney and the Mission family, though our outward appearance was not very prepossessing, our clothing being bespattered with mud, from the various adventures of the day.—

On the 14th of May the steamboat El Paso came up the Missouri to Council Bluffs, and on the morning of the 15th we took passage in her down the river. On the evening of the 16th the boat arrived at Weston, and in the afternoon of the 17th left there for Kansas, where we arrived at dark. After breakfast on the following morning, the 18th, we proceeded to Westfield, eight miles,

on foot, where we arrived just as the congregation were leaving the church after the service, which had been held by the national assistant, Frederic Samuel,—truly thankful to the Lord, to find all well at home, after an absence of nearly four weeks.

(To be continued.)

ERRATUM.—Page 59, line 18 from above, after Platte rivers. "We continued on the emigrant route four or five miles, when we came in view of the lower village of the Pawnees, at about five miles distance, situated on a high bluff, on the opposite bank of the Platte."

### General Church Intelligence,

OR WEEKLY LEAVES, COMMUNICATED BY THE U. E. C. FROM THE 9TH OF NOV. TO THE 6TH OF DEC., 1851.—(No. 46—49.)

1. The Harmony, whose safe return to England we announced in our last, brought intelligence from our four Labrador stations. On her voyage thither, she had encountered two severe storms, and her approach to the Labrador coast, between the islands, was rendered hazardous by fogs and ice. Shortly before reaching Hopedale, she stuck fast upon a rock, but soon got afloat, by a special interposition of Providence. Of the missionaries on board, br. and sr. Elsner and br. Horlacher remained at Hopedale. and br. Tappe was appointed to serve at Nain. Br. and sr. Vollprecht removed from Hopedale to Nain, br. Weiz from the latter place and br. and sr. Barsoe from Hebron to Okkak. Br. Th. Fred. Bubser, after being united with the single sr. Magdalen Hartman, just arrived from Europe, was stationed at Hebron. Br. and sr. Beck, after serving the mission for a number of years, returned in the Harmony to Europe, and arrived safely at Herrn-The spiritual state of our Esquimaux congregations gave rise to mingled emotions in the minds of our missionaries. Churches and schools, upon the whole, were well attended; expository lectures on the bible, wherever they could be introduced, were evidently productive of a good effect. But there was room for desiring an increase of spiritual life among our Esquimaux. The state of health, throughout the year, was in general favorable. Sr. Koerner, however, had been seriously ill, and although recovering, gave up the idea of returning this year to Europe. past winter had been severe, with but little snow; thus occasionally there was a lack of good water. The Esquimaux at Nain being unusually successful in their pursuits, were enabled to pay all their arrears, and to provide themselves with sufficient clothing.



Neither at Okkak nor at Hebron was there any scarcity; but at Hopedale, the cold weather setting in early, and hindering the Esquimaux in their pursuits during the fall and winter, they were but scantily supplied. The latter station, particularly during the passion-week and Easter-festival, was visited by not fewer than 45 strangers, part of whom had come several days' journeys, and had never before attended a christian assembly for worship. They seemed to be favorably impressed, and some of them requested English bibles and tracts. From Nain, the missionaries with regret witnessed the removal of 16 persons, belonging to the family or adherents of Samuel, who had for a long time exercised a pernicious influence in that congregation. At Okkak, after an interval of several years, one adult received baptism, and five at Hebron: but there was no recent accession from among the heathen. at the latter place. Our brn. and srs. tender their heartfelt thanks for all the proofs of affectionate remembrance received from Europe.

2. Our advices from Shiloh are to the 23d of August 1851. The missionaries stationed there express their grateful acknowledgments for the sympathy and intercession, of which they have been assured on the part of our congregations at home. "Your prayers in our behalf," writes br. Bonatz, "have already been partially answered, for we may truly say, to the praise of the Lord, that hitherto he has so helped us, that no evil has befallen us personally, and that all our necessities have been supplied. We are, through mercy, all well. The church being still occupied by the British troops, we meet for worship on the Lord's day in our dwelling, and to the Fingoos we preach in the garden, where from 50 to 60 adults assemble. The week day evening-meetings, alternately in the Dutch and in the Kaffir language, are held in our kitchen, which in the latter case is often full to suffocation. Notwithstanding the distractions of war, many of the Fingoos are very hungry after the bread of life. The war is likely to be protracted, and no one can foresee its termination. The state of things along the whole frontier is truly lamentable."

Br. Lehman writes, September 6th, that the Kaffirs were within a few hours' travel of Enon, plundering and destroying with fire and sword, and penetrating more and more into the interior of the colony; but upon the settlement of Enon they had not yet made an attack. On the 27th of August, br. and sr. Lehman with a company of women and children, retired to Uitenhagen. The men who remained at Enon, to defend the place, not receiving full rations from the British, and being ill provided with clothing, were furnished from Genadendal with the needful supplies. Their great indifference to the Word of God was greatly to be deplored. From Genadendal another detachment of 110 men had

saken the field. Br, and sr. Wedeman were on the point of going to Robhen-Island, to relieve br. and sr. Stolz from that station. The latest accounts from br. and sr. Nauhaus and Theodore Kues-

ter at Fert Peddie, were to the 6th of August, 1851.

3. With regret we learned through letters from br. Wullschlaegel, dated the 7th and 22d of October, that the yellow fever was still prevailing at Paramaribo, and that on the 4th of October, the single br. Fred. Henry Nonnig, recently arrived there, had in consequence of this disease been early removed to his eternal rest. Sr. Schwensen had recovered. Although the fever was abating, according to the second letter, the brn. Schwensen and Meyer were attacked, and a little son of br. and sr. Stanke died. Hopes were still entertained, that the two brethren would be restored. Sr. Hartman at Berg-en-Dal had been seriously ill, but was convalestent.

4. From a letter, written by br. Taeger, May 24th, 1851, we learn, that he was then staying with br. Spieseke in Gonawarra at Mr. Campbell's, who aided them greatly in their plans. They intended to build a hut for their dwelling to the south of lake Boga, whither they hoped to remove in July. They were assiduously endeavoring, in their intercourse with the natives, to acquire their language.

5. The annual report of the Society at Salem, N. C., for the furtherance of the gospel among the heathen, informs us of the progress of the mission among the Cherokees at New-Springplace and Canaan, with which latter station that of Mount Zion is connected. The number of souls under the care of our missionaries does not exceed 152, including 59 communicants and 12 baptized adults; but the power of divine grace is apparent at both stations.

6. Br. David F. Daiber, who has received a call to St. Kitts, was united in matrimony on the 9th of November at Ebersdorf with sr. Francisca Jaeschke, and on the 16th ordained a deason at Herrnhut, by br. Curie, bishop of the Brethren's church.

7. Br. and sr. Kiergard sailed on the 4th and br. Spence on the 17th of November from London, on their return to Jamaica.—

We add the following from a letter, dated Herrnhut, December 8th. 1851.

"Winter set in with us at the beginning of last month, without however being very severe, till the 20th, when a snowstorm commenced, which surpassed almost everything of the kind, known in this country in the memory of man. All communication by steam or otherwise was stopped till the roads and streets had been cleared of the masses of snow, by which they were covered. Several houses at Herrnhut were completely "snowed in," so that a passage had to be dug to the doors, before the inhabitants

could make their exit. Upwards of 1000 loads of snow have been taken out of Herrnhut. A railroad train from Loebau to Herrnhut stuck fast in the snow about halfway, and the passengers were obliged to make their way back to Loebau on foot as best they could. The train was not got free until the third day. At least 30 persons are known to have perished in Lusatia during the storm. Additional snow fell almost every day, till a thaw set in, a day or two ago, by which part of the snow has disappeared. The greatest degree of cold was 10° above Fahrenheit's zero.

Br. James Montgomery.—It appears from private letters, recently received, that the notice published in a number of both secular and religious papers in this country, of the Christian poet's decease, was altogether premature, and that the aged disciple was, at the latest dates, enjoying his usual degree of health.

THE MINISTERS' AID SOCIETY OF BETHLEHEM met on Tuesday the 6th of January 1852, to hear the Report of the Board for the last year; which together with the Treasurer's statement was to have been inserted in our present number of the Miscellany, but has to be deferred to that of next month.

Young Men's Missionary Society of Bethlehem.—The Society held its anniversary on Sunday, the 18th of January, when the reports of last year were read, and an address was delivered by a member of our Theological Seminary. These interesting exercises were opened and closed by the officers of the Society, with appropriate hymns and prayer. We hope to publish an abstract of the report, in a subsequent number of the Miscellany.

THE EDITOR has thankfully received, from several dear brethren, acceptable communications for insertion in the Miscellany, which will appear as soon as he can find room, and will, he hopes, be followed by others from various quarters, in compliance with his request, and in accordance with the design of our monthly publications

# Moravian Church Miscellany.

MO. 3.

MARCH, 1852.

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#### BETHLEHEM:

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Litiz, etc., Penna.; und Salem, N. Carolina.

EFONE BOLLAR A YEAR.

Julius W. Held, Printer, Bethleben, Pa.

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G. F. Træger, for 1852.

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Canal Dover.—Miss M. A. de Votie, Israel Ricksecker, Jacob Blickensderfer, sen., for 1852. Wm. Rickert, 1851 and '52.

# ACKNOWLEDGMENT OF DONATIONS to the Home Mission Society, received during the months of January and

Received from Staten Island Congregation, per br. Clauder,

Camden Aux. Soc. in part of 3d annual contribution
donation from sr. E. H., per br. Seidel,
donation from a sister in Bethlehem,
donation from P. Rank of Ohio per br. Seidel
donation from Miss Hilah Simonson of Staten Island
collection of Staten Island church, per br. Clauder,
donation from a br. in Bethlehem,
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yearly contribution from York Aux. Society, donation from a friend in Bethlehem, per. br. Shultz

All Communications and Remittances for the "MISCRELARY" to be discreted, for the present, to Rev. Charles F. Seidel, Bethlehem, Pa.

### THE

# Moravian Church Miscellany.

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MARCH, 1852.

DOE A

Memoirs of Br. John Machr,
who devarted this life at Nameth. Pa. December 11th. 1861.

(Translated for the Misuellany.)

I was born Nov. 8th, 1764, in the village of Wersemnink, between Insterburg and Gumbinnen in Prussian Lithuania, where my father followed the occupation of a farmer and innkeeper. This business proving too hard for my mother, who was a pions woman, and a member of the Brethren's society at Gumbinnen. my parents disposed of the inn, and purchased a farm, upon which but one family lived, besides our own. After six years, they exchanged this property for an estate, belonging to my mother's brother at Rosenfeld. This place I shall never forget; the female heads of three out of the four families, residing there, being not only related as sisters, but united in serving the Lord, and training up their children for him. Great grace prevailed among the people, and extended also to the young, of whom twelve in the sequel were led by the good hand of God, to become members of the Brethren's Church. From my 8th year, I felt the drawings of the Spirit, convicting me of sin; which prompted me to pray, that my life might be spared, and that in maturer years I might be truly converted. Thenceforward, I could no longer yield to temptation without being rebuked by my conscience; and whenever I. was led away by others, I was reproved by my affectionate mother, who set before me the pattern and merits of Jesus in so touching a manner, that we were both melted to tears. Having in 1776 parted with their estate, my parents took charge of another prop-

erty in the village of Plorkemen, two hours' walk from Gumbinnen, where my mother was still anxious to attend the meetings. Having been much reduced in their circumstances, and my father. who was apt to reproach her on that account, being able to afford only a vehicle and horses, but no driver, I, as a lad of twelve years, had to take her there, whenever she went, and upon the whole to fill the place of a hired hand in my father's service. which, by reason of my feeble frame, proved no small trial. Nor could I at first feel at home in this place, where the irregularities of the young people were repugnant to my feelings. By degrees, however, I began to love and participate in the things of this world; although the rebukes of my conscience and my mother's admonitions still kept me in cheek. When, in my 15th year, I was to be confirmed in my baptismal covenant, I attended the preparatory instruction to be imparted by the minister, with the strange notion, that I should hereafter be more at liberty to follow the devices of my own heart. But when he knelt down with the class of candidates, consisting of twenty youths and as many maidens, and prayed to the Lord, that none of us might perish, but all be re-united before his throne, I was overwhelmed with awe, and shed many tears. The impression, however, wore off again; still the uneasiness of my mind rather increased. In the course of this year, I was, through my mother, introduced to the brethren at Having one day taken her to meeting, and, at her request, remained with the conveyance during the service, I listened to the singing, which fell agreeably upon my ear. On our return, I asked her, how they had been engaged all the time? adding that I had heard very sweet singing. She had long been waiting for such an enquiry, and now told me, that a minister of the Brethren's Church, from a distance, who preached the gospel in its purity, more than the clergy of the neighborhood, had addressed the meeting; and then asked me, whether I would not like to hear br. Wielli, a man full of the Holy Ghost, who could readily discern, whether you were sincere or not? Professing my willingness to go, I was still not a little overawed by her description of this man, conscious as I was of my deep depravity. Yet, as my soul needed encouragement, I ventured, though with fear and trembling, to pay him a visit. His first question was: Whether I would give up my whole heart to the Savior, and live to him alone? to which I replied in the affirmative, more by tears than by words. From that time I was permitted to attend the meetings of the society, which I deemed a great privilege. The manner, in which the plan of salvation, and the preciousness of the Savior were now set forth in my hearing, often affected me to tears, and excited in me a desire, to become a partaker of the purchased inheritance. But as my corrupt heart would not totally renounce

the world, nor make an unconditional surrender to the Redeemen. I led an unhappy life, up to my 20th year, and all my resolutions to do good, and to avoid evil, remained ineffectual. absence of br. Wielli on a visit to the Silesian congregations. I fell into diverse sinful practices, which caused me great distress; and when I saw him. after his return, his first words were: "My dear M., you seem quite changed!" to which I could make no replv. Returning home, I was seized with indescribable terror, so as to cry to the Lord for mercy; my tears flowing so freely, that I could scarcely see the way before me. Not, however, as yet convinced, that we must take all the blame to ourselves, but laving my evil practices to the charge of temptations held out by others, I prayed for a way of escape from my present situation. I opened my mind to my father, he tried to change my purpose, promising, that to me, as the oldest of his nine children, the farm should be secured. But I replied without reflection: "If it were a gift, I would care nothing about it." From that moment, he no longer expostulated with me. I now resolved to learn the trade of a cabinet-maker, and soon found a master willing to take me. provided my father would give his consent in person. This the latter was not inclined to do, and sending me on horse-back with my brother, the business was dropt. I had almost given up the hopes of still learning a profession in my 20th year, and had spent another twelve-month with my parents, when, one day, a shoemaker, belonging to the awakened souls of the place, asked me, whether I would learn his trade, even without my father's direct consent? Though reluctantly, I accepted this offer, and in 1786 entered as his apprentice. My outward situation was rather trying. but was sweetened by spiritual enjoyment in the society of the brethren; and the love and simplicity, prevailing among them, proved a rich blessing to my soul. I often prayed with tears for that peace and joy in believing, which I perceived in others; for I was not yet assured of the forgiveness of my sins, and was under the impression, that one, as worthless as I, might not attain to it, without having previously led, for a season, a blameless life.

During a visitation on the part of the late br. Loskiel, who was then stationed in Livonia, three of us single brethren were unexpectedly to be received as members of the society; when br. Wielli asked us, whether it was our full purpose, to live unto the Lord, and cleave to him? in token whereof, each should plight his hand. This pledge was given, but on my part not without anxiety, because I felt my insufficiency, and was well aware, that I could not trust in my own strength. This threw me into great trepidation; I sought a retired spot, and entreated the Savior to have mercy upon me, lest I should break my promise, and incur a fearful responsibility. At once my heart was comforted in a

manner inexpressible and never to be forgotten, as though I heard the Lord saying: "Peace, peace be unto thee!" The heavy burden was removed, and from the fulness of my heart I could praise and bless his name for this experience of his grace. For a long time after, my favorite meditation was Jesus' cross, and I had such a realizing sense of his nearness, as though I beheld him, standing before me; yea, I esteemed my happy lot, to be his child, far above all earthly treasure.

A signal preservation I experienced in 1787, when, with my employer, I attended a fair at Heilsberg in Armland, where we stopt at the shoemaker's retreat. With our wagon full of work for sale, we were not very cordially received by the people, who were bigoted Catholics. In the evening I lay down with the driver in the wagon, which was standing in the street. At 1 o'clock in the night, the catholic journeymen, on leaving the retreat, threw the wagon down a steep part of the pavement; and it was owing solely to the divine protection, that I escaped with a contusion on the head from one of the chests, and a few bruises in striking the pavement; whereas, had I not followed the driver's warning to change my position, I would doubtless have been crushed by the large chest falling upon me. In February 1789, having become journeyman, I travelled to Kænigsberg, to procure a passport, which, notwithstanding my diffidence, I obtained without difficulty.

On the 4th of May, br. Wielli having in a meeting of the society commended me together with another brother to the Lord in prayer, we set out with joyful hearts, on our journey to join the brethren at one of their settlements. Arrived at my parents' house, I took leave of them and the family, which, being unexpected, called forth many tears on their part; while my own feelings were those of comfort and thankfulness, for having been permitted to see the day, so long anticipated by me with tears. At Insterburg and Kænigsberg we were received by the brethren with great affection. Pursuing our journey to Frankfurt on the Oder, we travelled with our little all upon our backs, and with very scanty fare; but our desire, to join the brethren, rendered every burden light.

On the 30th of May, to our inexpressible joy, we came in sight of the settlement at Neusalz, and immediately knelt down, to return thanks to the Lord for having brought us thus far, and to entreat him to grant us an asylum in the bosom of the congregation. We were welcomed by the brethnen with great cordiality; and when I saw them for the first time assembled in their meeting, I realized what had been the subject of my dreams even years before. Not obtaining permission to remain here, we proceeded to Niesky, and thence to Herrahut. While waiting here for 16 weeks, I cheerfully submitted to hard labor, such as I had not been accustomed to; the spiritual privileges enjoyed in the midst of the

Lord's people, outweighing every hardship. At length, Sept. 28th 1789, my travelling companion and myself received permission to live at Neudietendorf, where we arrived on the 9th of October. thankful and glad of heart. Here on the 8th of November, I was admitted as a member of the congregation, and on the 1st of April 1790, I for the first time, as such, partook of the holy communi-The first year of my stay was a truly happy time; but, in the sequel, I was again made to feel the remains of depravity lurking in my heart; and being under the impression, that such ought not to be the case with a child of God. I began to doubt my acceptance, although the holy Spirit set before me the meritorious sufferings of Jesus, as endured for my sake also, and the blessed experience of his grace, which I had been favored with, two years For three months I walked in darkness, and was tempted to leave the congregation. But, the Spirit of God reminded me of the promises I had made to the Savior and to the brethren,and of his word, that "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God." I was so struck. that I arose from my work, sought a retired place, and in the agony of my soul cast myself at the Savior's feet, who comforted me with these words: "Be of good cheer, thy sins be forgiven thee: thou art mine, and shalt be mine for ever !"-All my distress was removed, and I was enabled to believe, that I am his. to my room, I opened the text-book, and these words met my eye: "My grace is sufficient for thee; for my strength is made perfect in weakness." From this time forward my confidence in the Savior remained unshaken, and to him I could fly in every trouble, that threatened to interrupt my peace.

This year being a special season of grace among the single brethren, in which I happily shared, the desire began to arise within me, to serve the Savior among the heathen, and to tell them also, what he had done for my soul. In the year 1794 I received a call to Surinam, to labor among the free-negroes. Knowing this to be a difficult undertaking, and feeling my own insufficiency, it cost me a struggle, until the Lord, in answer to my prayer, granted me courage, to take my life in hand, and at all hazards to After a tender farewell, I set out on the 2nd day of June for Zeist in Holland, where the seven brethren met, who were under appointment for Surinam. In the port of Amsterdam we waited two months, amidst many discomforts, for the sailing of the three men-of-war, which, on account of hostilities between the Dutch and French, were to serve as a convoy to our fleet of Being in danger of the French cruisers, we merchant-vessels. were not a little alarmed, one day, at the sight of 40 ships of war, arranging themselves in battle-array at our approach; but, how

thankful were we, on discovering, that it was a British squadron, and not a hostile fleet. Upon the whole, the voyage, though protracted, was not altogether unpleasant. Three of us brethren, including br. Peter Kluge and myself, being in one ship, and the rest on board of another in the same fleet, we sometimes came so hear together, as to see and galute one another. Lying at anchor, for eight days, off the Canary Isles, we were permitted to land; and being recognized as missionaries, were received by the inhabitants in a friendly manner, and admitted to see something of the magnificence of their churches. On the 26th of November we landed safely at Paramaribo, and were most cordially welcomed by our brethren and sisters. Here we felt truly happy, and among the rest, I was favored to renew my acquaintance with br. Hans Wied, who had kindly befriended me, while I was waiting at Herrahut, for permission to join the congregation.

On the 11th of December in company with six free-negroes, who had come to conduct me, I set out for Bambey, in a boat, thirty feet in length, but so narrow, that in the part I occupied, I filled it all alone. Two of the boatmen were baptized; but, ignorant of each others' language, we could not converse together. For the first two days I still found gentlemen, speaking the German language, at the coffee and sugar-plantations, bordering on the river: but on the third day, we entered the great wilderness. where the ground is covered with tall and dense forests. pect of the river Surinam, hitherto calm and placid, was now diversified with islands, rocks, thickets and equatic plants; amidst all of which, the rapid stream, foaming and plunging, held on its headlong course. The wildness of the scene appeared to have an effect upon the minds of the boatmen, who became merry and bolsterous. Unable to acquaint them with my sentiments. I could only commend myself in silence to the protection of my God, under whose care I felt happy and secure. On this day we encountered a black tiger-cat, as large as a middle-sized dog, in the act of crossing the river. The negroes in the prow of the boat, tried to despatch it with their sabres, but missed their aim. As I sat alone and unarmed in the middle of the boat, which was but two inches above the water, the enraged animal, grinning and spitting, made up to me, to wreak, as I expected, its vengeance upon me; but remaining in the water, it was killed by those in the stern of the boat. In the evening, the negroes, after their custom. built huts of palm-leaves; in one of which they slept together, while I occupied the other, about ten paces from the former, in which they kindled a fire, and prepared my coffee. My hammock being put up in my hut, I lay down for the first time in the wild woods, where human hands had not yet made inroads upon God's primeval creation; but, for hours I could not sleep, partly being much fatigued from balancing all day in the narrow boat, under a tropical sun, partly annoyed by the endless variety of noises. made by the animal tenants of the forest. The strangest tones were produced by a species of monkeys, having an appendage to their windpipe, about the size of a man's fist, by means of which they, according to the age of the animal, utter sounds either shriller or deeper, so as to execute their music in four parts or voices. to be heard at the distance of half an hour's walk. At length this natural concert of a thousand performers lulled me to repose. and in the sequel, I became accustomed to this kind of night'slodgings, so that, committing myself to the Lord, I could sleep as safely and soundly as in the best secured mansion. Even when we came to the great falls of the Surinam, where amidst the trembling of the earth, and the roar of the waters, the mingled cries of the animals are no longer heard, I could sleep in peace. On reaching two of the highest cataracts, I could not conceive, how we should surmount them; but, within less than an hour, all the effects from the boat were carried over the rocks on the heads of the negroes, and the boat itself was drawn up by means of a chain. At the lower falls, where I could not wade through the water, the negroes carried me over the rocks, while the boat with its contents was drawn up after us, where the water was not too deep. skill of my companions in swimming and diving was truly astonishing; which, while travelling with them, removed all apprehension of drowning. The higher we ascended the Surinam, the more beautiful we found the banks of the river, the islands gradually disappearing, and the shores being covered with gigantic trees, decked to their very summits with flowering creepers, and forming the most splendid bowers, such as the creative hand of the Almighty alone could present to the admiring gaze of man. On the 8th day, my companions gave me to understand, by their looks and gestures, that we were near the end of our journey. We soon landed on a flat rock, where by firing seven signal guns, they announced to their families their safe arrival. These were responded to, from a distance, by counter-signals, which were repeated from time to time, as we penetrated about two hours' travel into the interior. As we approached the negro-village, I saw a great multitude of every age, thronging to meet us. firing was now redoubled, and the women and children raised a shout, resembling more the yelling of dogs than the voices of human beings, so as to cause my ears to tingle. Thus, on the 18th of December, 1794, I arrived in health and safety at Bambey, where I was most affectionately welcomed by br. and sr. Wietz. who, however, at first sight, appeared to me as in the last stage of consumption. Already on the 31st day of the same month, I was seized with a violent attack of bilious fever, a few hours after the government-commissioner, Mr. Grunewald, had given the post-office, together with the inventory of the concern, into my charge.

(To be continued.)

(From "Periodical Accounts.")

#### CIRCULAR LETTER

OF THE SYNODAL COMMITTEE FOR THE MANAGEMENT OF THE BRETHREN'S MISSIONS, ACCOMPANYING THE FINANCIAL STATEMENT FOR 1850.

(Concluded from page 55.)

Dear Brethren, and Sisters, and Friends:-

It remains for us, to add a few words in reference to the Financial Statement for the past year. The Lord has again vouchsafed His blessing to the temporal concerns of our Missions, in a manner which calls forth our heartfelt gratitude. At the same time, we desire to return our warmest thanks to all our dear brethren and sisters and to the kind and generous friends who, influenced by His Spirit, have contributed to the support of our work. May the Lord Himself graciously reward them.

The Statement of the past year exhibits an income of 11.7761. 14s. 9d., and an expenditure of 10,402l. 5s. 4d.; consequently. a surplus of 1374l. 9s. 5d., on the year's account, which, after covering the deficiency of last year, leaves in hand a surplus of 3461. 18s. 10d. Whilst the Income has greatly exceeded that of the last year, the Expenditure for buildings, journeys, and housekeeping has been considerably less. We cannot forbear on this occasion to notice the conscientious economy observed by our missionaries generally, and increasingly so by those in the West Indies; by which their expenditure has been materially lessened. The increased amount of contributions from our West India flocks has, meanwhile, afforded further relief to our mission-fund. Thus, our brethren in Antigua, have been enabled to defray from their own resources, amounting to nearly 2,600l, the whole of their domestic expenditure and building expenses. The collections in Jamaica have brought in 1.275/.. and our other missions in the British West Indies have likewise been able to meet the greater portion of the charges connected with their immediate maintenance, without drawing upon the mission-fund. The expense of the mission in Labrador has again been defrayed by the Brethren's Society in London for the Furtherance of the Gospel. For the expenditure of the missions on the Mosquito Coast and in Australia special funds have been provided, which are not yet exhausted.

The Lord has again richly blessed the industry of our missionaxies in Surinam and South Africa; and enabled them to bear their own charges, which do not therefore appear in our Statement.

If the expenses, which have been met by some of our missions themselves, had been included in the account, our expenditure for the maintenance of our numerous stations would greatly exceed the sum reported. This circumstance must not be lost sight of, and will serve to explain the fact, that the disbursements for the maintenance of superannuated missionaries, the education of the children of those who are, or have been, employed in the work, together with the charges connected with its management, exceed the actual outlay for the missions themselves.

As in the course of the past year an unusually large sum was placed at our disposal, by legacies, without any special directions from the testators, we thought it advisable to employ 2250l., in raising, to nearly its original amount, the Antigua Training-school Fund, which had been established four years ago, but of which 3000l., had been afterwards appropriated towards the liquidation of the deficiencies of the years 1847 and 1848.

Hitherto hath the Lord helped us; we acknowledge it with gratitude, and feel encouraged to renewed and greater confidence

in Him, who has already done great things for us.

We conclude our Report with the words of the text of the day (July 22d,) in the Brethren's Church: "I have put my Spirit upon him; he shall bring forth judgment to the Gentiles." Is. xlii. 1. These pages also are permitted to bear testimony to the gradual accomplishment of this promise in our days, through the preaching to the Gentiles also of the Gospel of salvation—a salvation ordained from all eternity, but first revealed in Christ, and rendered mighty through the operation of the Holy Spirit, which He received from the Father, to quicken the dead. And may He. our Lord and Saviour, in whom alone we have eternal salvation. condescend still to permit us to take our humble share in the work appointed to be performed in His Missionary vineyard ;may He continue to bear with our failings and short-comings, and to strengthen us by His Almighty power; for we know that, without Him, we can do nothing! And you, beloved in the Lord, do not become weary in well-doing;—support us by your prayers and by your offerings of love, mindful of the poor heathen, and of our Lord's declaration: "Verily, I say unto you; inasmuch as ye have done it unto one of the least of these my brethren, ve have done it unto me."

But to Him, "under whose feet the Father hath put all things," and "whom He gave to be the Head over all things to the Church," let us fervently pray, that the reward of His suffer-

ings may be gathered in as the sand of the sea! To Him, with the Father, and the Holy Ghost, be glory and honour for evermore.

We remain your faithful Brethren of the Mission-Department in the Elders' Conference of the Unity.

J. C. BREUTEL, Jos. R. Rœmer.

G. A. CUNOW, ERNEST F. REICHEL.

Berthelsdorf, July 22d, 1851.

The favorable result of the statement of accounts for the year 1850, will doubtless be regarded with unfeigned thankfulness to God, by all who take an interest in the prosperity of the Brethren's Missions. Nor will this feeling be weakened by the consideration, that the surplus which the Statement exhibits, is owing less to the increase of receipts, than to the diminution of the expenditure within the year, especially in that branch which has more immediate reference to the missions themselves. It will, in-· deed, be remarked with much satisfaction, that, for several years past, the cost of our several stations has been decreasing, though their number has been progressively augmenting. In 1847, the disbursements on this account, including building and journey expenses, were 7940l., while in 1850 they had fallen to 5137l. In the item of house-keeping charges, the reduction is yet more observable; the expenditure for the several years from 1847 to 1850 inclusive, being 4139l., 4067l., 3081l., and 2292l., respectively. This reduction to little more than one-half of the amount charged in the Statement for 1847, is the more satisfactory, because it is justly ascribable, for the most part, to the faithful endeavours of our West Indian brethren, to add to the means at their disposal by congregational collections and otherwise, and to avoid all unnecessary expenditure.

The Committee of the London Society for the Furtherance of the Gospel would, however, still draw attention to the following circumstance, as tending to shew, that the time is not yet come for any material remission in the efforts made for the support of the Brethren's Missions generally:—

1. The great uncertainty that continues to exist, as to the ability of our West Indian stations to provide means for their own support, even to the extent that they have done within the last few years.

2. The gradual exhaustion of the supplies, provided through the benevolence of friends, for the new missions commenced on the Mosquito Coast, and in Australia, and which have hitherto prevented those missions from becoming chargeable to the General Fund.

3. The heavy losses which have been already sustained by the South African mission, through the destruction of Shiloh, Goshen, and Mamre,—the abandonment of Enon, more than once, by the majority of its inhabitants,—the want of profitable employment, and the embarrassments of various kinds, to which the population of all our settlements has been more or less exposed, and which will continue to be felt, long after the present unhappy war with the Kaffirs shall, by the mercy of God, have been brought to a close.

# STATEMENT OF THE SEPARATE FUNDS FOR 1850.

### I. WEST INDIA SCHOOL FUND.

### 4. FOR NEGRO SCHOOLS GENERALLY.

DISBURSEMENTS:

£ s. d.

£ s. L

736 18 63. 134 6 9

£602 11 114

Deficiency at the close of 1849 For Training-School at Fairfield, Jamaica	253 109	_	6 0	362		
RECEIPTS: Contributions from Great Britain and Ireland					9	•
Contributions nom Great Direct and Beland				***		
Deficiency				£313	16	0
b. For Country Schools in	Jana	.ICA				
	£		d.	£		ð.
Amount of Fund at the close of 1849	263	1	6	_	٠.	•
Contributions in 1850:						
1. By London Association	348	13	6			•
2. Society for the Enriherance of the Gospel	125	3	81			

Amount disposable

Expended for 14 Schools opened in 1850:

## II. ANTIGUA TRAINING-SCHOOL FUND.

RECEIPTS:	e	8.	a	£		Z
Amount at the close of the year 1849	~	٠.	(A+	1110		8
Contributions from Great Britain and Ireland	55	· <b>7</b>	6		•	•
the Continent of Europe	26		3	•		
North America	15	7	ď			
				97	0	3
One Year's Interest on Fund				52	10	ŏ
Disbursements:				1259	10	9
For Expenses of the Institution in 1850				239		3
1 of Dapenses of the Institution in 1000		•		200	10	
Surplus available From which surplus, arising in part from Cont wards the establishment of the Institution, and tion of the premises ruined by the Hurricane deducted the sum of 750l. to make up the amou	the roof 18	esto: 48,	is	1019	17	6
withdrawn in 1847 and 1848 from the Fund o						
vested.—(See Statement of Accounts annexed		-, -		<b>75</b> 0	0	0
Surplus at the close of	1850			£269	17	6
					_	_
						=
				·		
III. TOBAGO HURRICAN	IE F	UN	D.	,		=
III. TOBAGO HURRICAN	NE F		D.	£	8.	d.
	£			£	8.	d.
DISBURSEMENTS:	£			£	•	d. 0
DISBURSEMENTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS:	£				•	-
DISBURSEMENTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland	£	8.			•	-
DISBURSEMENTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe	£ at 1454 408	8. 7 17	d. 6 7		•	-
DISBURSEMBNTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe North America	£ at 1454	8. 7 17	d. 6		•	-
DISBURSEMBNTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe North America the West Indies, principal-	£ 1454 408 101	8. 7 17 13	d. 6 7 0		•	-
DISBURSEMBNTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe North America	£ at 1454 408	8. 7 17 13	d. 6 7	2477	2	-
DISBURSEMENTS: For rebuilding the Church and School-houses: Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe North America the West Indies, principal- ly from Tobago	£ 1454 408 101	8. 7 17 13	d. 6 7 0		2	-
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DISBURSEMBNTS: For rebuilding the Church and School-houses Montgomery—Total Amount expended RECEIPTS: Contributions from Great Britain and Ireland the Continent of Europe North America the West Indies, principally from Tobago  Deficiency, carried to the Building Acc. of the	£ 1454 408 101 120 1	8. 7 17 13	d. 6 7 0	2477	2 14	-

## GENERAL STATEMENT OF MISSION-FUND.

Surplus of the Account annexed for 1850 Deduct Deficiency at the close of 1849	£ 1 <b>3</b> 74 1027	-	_	
Surplus remaining at the close of 1850	£346	18	10	

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### DESCRIPTION

F THE

### Manners and Customs of the Pawnee Indians.

(By Br. D. Z. SMITH.)

Bands or Clans.—All the Indian tribes are subdivided into bands or clans. The *Pawnees* have among them four distinct bands, viz: the Loups (pronounced *Loos*,) the Republicans, the Topages, (Tuppays,) and the Grand Pawnees. Each band has at its head a Chief, among whom, however, the Chief of the Grand Pawnees, Asseruregarrigu, is considered the Principal Chief of the whole tribe.

VILLAGES, LOCALITIES, FORMER MISSIONARIES, &c.—The Pawnees live in two villages at present, both on the South side of the Platte or Nebraska river. The lower village lies about 50 miles from Bellevue, and about 10 or 15 miles above the mouth of the Elkhorn river, the first important tributary of the Platte from the North: and the upper village is situated about 20 or 25 miles above the lower, nearly opposite the mouth of the Loup Fork of the Platte, the next branch of any consequence above the Elkhorn. Both villages are situated on eminences, so that the approach of an enemy can easily be observed, and a sharp lookout is constantly kept in order to guard against any sudden surprise from a hostile force. Sentinels are constantly posted on all the surrounding heights, who can immediately by signs, known among the Indians, transmit intelligence in case of impending danger. During the night, sentinels are constantly perched upon the tops of the lodges, to guard against any unexpected nocturnal attack.—When we were on our return, and remained over night at the Loup village, a report, probably a false alarm, had reached there during the day, that a large war-party of Sioux had lately been seen near the head waters of the Elkhorn river. During the night the sentinels were as usual posted upon the lodges, a little more noisy, however, than generally, yelling to one another and singing, nearly the whole night. Upon our inquiring why the sentinels made so much noise. we were informed, that it was to let the Sioux know, should they be near, that they might not expect to find them off their guard.

Thus it will be observed, that a certain kind of military organization is constantly kept up at each village, rendered necessary by their wars with their enemies. This unpleasant state of things can only be removed through the benign influence of the Gospel, when "they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit

every man under his vine and fig-tree; and none shall make them afraid." Mic. 4. 3, 4.

As hinted in a note in a previous communication, (see February Miscellany, p. 62.) the Pawnee villages are not located on their own land. Formerly the land on both sides of the Platte river belonged to them. But about the year 1835 they concluded a treaty with the United States, in which they ceded to the latter all their territory on the South side of the river. Their villages were then situated about 150 miles further up the Platte on the North side. The missionaries of the A. B. C. F. M. were then residing with them, their mission stations being situated in the vicinity When the Pawnees were at their homes, which of these villages. is only four or five months of the year, (the remaining months being consumed on their summer and fall hunts) the missionaries were engaged in teaching such of their children as could be induced to attend school, and in instructing the people in the truths of religion, as well as they could according to their limited knowledge of the language. About six years ago, the powerful Sioux made repeated incursions into the Pawnee country, and the strength of the latter being very much weakened by their frequent wars with their enemies, they were obliged to succomb, and at length forced to leave their former location on the North side of the Platte, and to remove to the South side, nearer to the white settlements on the Missouri river. The missionaries too found it unsafe to remain, and it was thought advisable to suspend their missionary operations among them. Mr. and Mrs. Allis (See August Misc. 1851, pp. 221, 222, and also February Misc. 1852, p. 64.) are remnants of this noble band of missionaries, and, still cherishing the desire, that these benighted but very interesting people might be enlightened by the gospel, have, while their fellow-laborers have long ago left for other fields of usefulness, still lingered behind,—and toiled on, amidst many self-denials, privations, and discouragements, in doing whatever lay in their power for the good of these Indians. Lately the government has established Fort Kearney, not far distant from their former villages, which, it is hoped, will be a security against future incursions, and prove a safeguard, when our mission will once be established among them.

LANGUAGE.—The Pawnee language is said to be altogether different from the languages of the surrounding prairie tribes. The Otoes, the Ioways, the Osages, the Kanzas or Caws, the Omahaws, the Puncaws, etc., seem all to speak dialects of the same language, the Dakota; while the Pawnee language seems, by its great difference, to point back to the earliest periods of the residence of the Indians in this country, when a disruption may have taken place, that formed them into a distinct nation.

Population, lodges, etc.—The lower village consists of about

80 lodges, with a population of nearly 2,500; and in the upper village there are between 140 and 150 lodges, the population amounting perhaps to 3,500. On approaching a village, the lodges have the appearance of so many small hillocks, of a conical form, huddled up together in the closest possible manner, with only narrow passages between for walking, and the rest of the space filled up by pens, formed of stakes, for confining their ponies during the night, to guard them from being suddenly taken off by

a warlike party of another tribe.

The Pawnee lodges are of a circular form, large and spacious in the interior; many of them being 50 feet in diameter. Three and sometimes four circular rows of forked trunks of trees are placed upright, at appropriate distances from each other. The row nearest the centre consists of only four such upright timbers, about 15 or 20 feet high, while the crotches in the more exterior rows are shorter and more numerous, in proportion as the circumference is greater. These forks or crotches support thick crossbeams, upon which a frame of long poles is laid, extending from the ground at the outer circumference of the lodge to the top, leaving only an opening at the apex, of about four feet in diameter, to answer the double purpose of letting in the light, and letting out the smoke. Upon the frame work of poles, willow osiers are laid. and the whole is then covered with prairie sod from 12 to 18 inches thick. Immediately below the opening above, a hole is sunk in the centre for the fire-place, common to all the residents of the lodge. From five to ten families, generally related together, have a common occupancy of one lodge, governed by a head man, who may be styled the lodge chief. Around the circumference of the lodge are recesses for sleeping, partitioned off for each family, resembling the berths on board of steamboats, many of which are screened in front and on the sides by willow-twigs laid above each other, tied fast to a frame, which, partly with the reddish bark on, and partly white from having the bark taken off, exhibit considerable taste in those who wrought them. When thus ornamented with twigs, a small opening about two by three feet is left in front to admit the occupants. The bottom of the berth is raised about two feet above the ground by means of large hewn sills, overlaid by thick willow twigs, which are then covered with buffalo-robes. The entrance of the lodge is always on the East side, protected by a passage, closed above and on the sides, of about 15 feet in length,—the door being a large buffalo robe, or several sewed together, hanging before the inner entrance. On the side opposite to the door of each lodge, a recess is reserved, for depositing the skull of a buffalo, surmounted by shields, quivers of arrows, spears, bows, skins, feathers, etc., used fur hunting, for medicinal, or religious purposes, as the case may require. In the intermediate space between the recesses and the fireplace, mats, about three by five feet, made of rushes, are laid, at convenient distances, for seats; while an extra supply of them, rolled up, and set aside at different places in the lodge, are reserved for extraordinary occasions, as for instance councils or feasts.

Substitute.—What the seal is to the Greenlander, the buffato is to the Pawnees and other Prairie Indians; and many of their songs, in which reference is made to the buffalo, show that this animal is held in high estimation among them. It will no doubt be a difficult undertaking to wean them from an occupation. which is at the same time a gratifying and exciting sport to them. and which imparts to an individual who distinguishes himself in its pursuit, a character of high standing among his tribe. great scarcity of the buffalo, however, of late years, since the immense emigration to the far west, has pinched them with want and hunger, and it is evident that they cannot subsist much longer by depending mainly upon this animal as heretofore. This circumstance, though calling forth our warmest sympathies in behalf of their wretched condition, may perhaps be the means, in the hands of an Allwise Providence, of shaking that tenacity and attachment so strongly developed in the Indian character, for long cherished customs, and making them more pliable in adopting the arts of civilization. Their attention must soon be directed to agriculture and the raising of stock, or they must starve.—

While on the hunt, in the buffalo country, the Pawnees generally have a good supply of fresh meat to subsist on. That portion of their meat which is intended to be jerked, in order to take home with them, they cut into narrow slips, and dry it over the fire, without any salt, where, by the action of the smoke and sun, it soon dries. Several slips are then plaited together, when it is put away into a skin, and reserved for future use. The reason why no salt is added, is probably, first, because it is a scarce article, and secondly, because anything that is salted and dried, imbibes moisture in damp weather, and sooner becomes rancid, than meat dried without salt.

Besides the buffalo, as their main subsistence, they raise some corn, beans, and pumpkins. As they use no other agricultural implements than hoes, their fields are not very extensive. For suitable spots of cultivation they generally select the mouth of a ravine or any spot where, by the washing of the rains, the ground has become loose and mellow, and consequently the sod may more easily be extirpated than in the prairies generally, where the ground can only be prepared by turning the thick sod by means of a large prairie plough, and three or four yoke of oxen.—

Their fields are not enclosed by fences, or any other kind of protection. Having no other stock but horses, which are con-

stantly herded and watched during the day time, and shut up in enclosures in the village during the night, fences are unnecessary. While absent from their homes, their fields are subject to depredations from prairie wolves and deer, which however no ordinary fence could restrain.—Because these poor people have no other agricultural implements than hoes, the spots which they are obliged to select for fields, are often at great distances from each other. and frequently from five to eight miles from their village. abroad, to prepare and plant them in the spring, and gather the corn in the fall, they are often exposed to attacks of their enemies. While the husband is watching from some neighboring eminence to guard against the stealthy approach of any hostile force, the wive is engaged in the labor of the field. With fear and trembling their field-labor is thus performed, and many a one, while so employed, is suddenly fallen upon and killed by a marauding party of enemies.

When we visited them, they particularly requested us, "to beg their Great Father, the President, that he should be so kind and again break up some ground for them, as he had done in former years, that they might be able to plant more corn." We have brought in the petition of these destitute people before the proper Department at Washington, and it is greatly to be desired that our benevolent Government may do something for them in their wretch-

As has already been remarked, they were in an almost starving condition, when we visited them. The hunt had proved unsuccessful, so that in the lower village they had no meat whatever, and had to depend upon the little corn that they had raised the preceding year. In the upper village they were also in a miserable condition, for, though they had yet a little dried buffalo-meat, the Sioux had during their absence on the hunt, destroyed their village, (their present lodges had been rebuilt since their return,) and carried off a portion of their corn, burnt another portion, and thus very little remained concealed in the "caches," which are made in their lodges.\*

A cache is a term common among traders and hunters, to designate a hiding-place for provisions and effects. It is derived from the French word ascher, to conceal, and originated among the early colonists of Canada and Louisiana; but the secret depository which it designates was in use among the aboriginals long before the intrusion of the white men. It is, in fact, the only mode that migratory hordes have of preserving their valuables from robbery, during their long absences from their villages or accustomed haunts, on hunting expeditions, or during the vicissitudes of war. The utmost skill and caution are required to render their places of concealment invisible to the lynx eye of an Indian. The first care is to seek out a proper situation, which is generally some dry low bank of clay, on the margin of a water course. As soon as the precise spot is pitched upon, blankets, saddle clothes, and other

Hospitality.—The Indian has always been renowned for his hospitality. This trait of character is noticeable among all the tribes. Thus the Pawnees too, though in actual want themselves, showed their good will towards us, by preparing for us the best they could afford. One chief placed before us, besides dried buffalo meat, a small dish of marrow, which by them is considered

a great delicacy.

LABOR.—The more enlightened a people has become through the benign influence of religion, and the cultivation of the arts and sciences, the more the weaker sex attains to that rank in society, which the Creator intended for them; but the more debased and sunk in heathenism a Nation lies, the more is woman enslaved, and held in subjection. So among the Pawnees too, the men are the lords, who, while they themselves are not disposed to do any work, and generally consider it a shame to labor, direct the women, as inferior beings, how everything must be done.—The females, besides attending to the housework, generally incumbent upon their sex, are obliged to cut and carry all the fire-wood; pre-

coverings, are spread over the surrounding grass and bushes, to prevent foottracks, or any other derangement; and as few hands as possible are employed. A circle of about two feet in diameter is then nicely cut in the sod, which is carefully removed, with the loose soil immediately beneath it, and laid aside in a place where it will be safe from anything that may change its appearance. The uncovered area is then digged perpendicularly to the depth of about three feet, and is then gradually widened so as to form a conical chamber of six or seven feet deep. The whole of the earth displaced by this process, being of a different color from that on the surface, is handed up in a vessel, and heaped into a skin or cloth, in which it is conveyed to the stream and thrown into the midst of the current, that it may be entirely carried off. Should the cache not be formed in the vicinity of a stream, the earth thus thrown up is carried to a distance, and scattered in such a manner as not to leave the minutest trace. The cave being formed, is well lined with dry grass, bark, sticks, and poles, and occasionally a dried hide. The property intended to be hidden is then laid in, after having been well aired: a hide is spread over it, and dried grass, brush, and stones, thrown in, and trampled down until the pit is filled to the neck. The loose soil, which had been put aside, is then brought, and rammed down firmly, to prevent its caving in, and is frequently sprinkled with water, to destroy the scent, lest the wolves and bears should be attracted to the place, and root up the concealed treasure. When the neck of the cache is nearly level with the surrounding surface, the sod is again fitted in with the utmost exactness, and any bushes, stocks, or stones, that may have originally been about the spot, are restored to their former places. The blankets and other coverings are then removed from the surrounding herbage: all tracks are obliterated: the grass is gently raised by the hand to its natural position, and the minutest chip or straw is scrupalously gleaned up and thrown into the stream. After all is done, the place is abandoned for the night, and, if all be right next morning, is not visited again, until there be a necessity for re-opening the cache. Four men are sufficient in this way, te conceal the amount of three tons weight of provisions or mepchandize, in the course of two days .- Washington Irving's Astoria, or Ansodotes of an Enterprise beyond the Rocky Mountains.

pare the fields for cultivation with their hoes, plant the corn, weed it, and finally, when ripe, gather it in; and take care of the horses of their lords, when not used by them,

The most difficult labor, however, that falls to their lot, is the erecting of their lodges. As the upper village had been burnt by their enemies during their absence, the labor of rebuilding of course devolved upon the poor women, and in the course of about two months, when we visited them, they had completed nearly When we observed, that the nearest timber to the site of the village was two or three miles off, and that they have no beasts of burden, but that all the building material, much of which is very heavy, was carried so great a distance on the shoulders of the women, it seemed almost incredible to us. We noticed even girls of 12 or 14 years bearing baskets on their backs, filled with wet turf, to cover or repair their lodges, which must have been very heavy. Thus early the females are trained to carry burdens, (either at home, or while travelling,) which inures them to hardships, but at the same time deforms them, rendering them low and bent in stature, and pitiable objects to the beholder. While the men, trained to no work whatever, are erect, tall, and well-proportioned in their form, and almost feminine in their features, the women are short and low, with stooping gait, downcast looks, harsh features, and hair dishevelled; and dirty, ragged, and filthy in their appearance. Such is a picture of heathenism! Have we not cause to be grateful for the benign influence of the gospel upon our land, so that we are elevated far above such a miserable state of heathenism? Unto the Lord be all the praise!

Though it is generally a feature among heathen nations, that it is considered a shame for the men to labor, while all the work devolves upon the females, still the Pawnees seem not altogether indisposed to be instructed. Mr. Sharpee, who has been acquainted with them and other Indians in these parts for nearly 20 years, told us, that the Pawnee men were unlike those of other tribes, since they were willing to lay hold of a plough, or any other farming utensil, and only the instruction was wanting to make them industrious. Mr. Allis too, who has been acquainted with them for the last 20 years, and has lived among them a great portion of this period, informed us, that when the missionaries were formerly living among them, several of the Pawnees had already commenced the use of the plough. The good beginning was, however, interrupted by their missionaries having to leave them.

DRESS.—The dress of the men consists in nothing but a small piece of cloth, fastened around their middle. This, we observed, was generally the only covering they had on, when in their lodges. When abroad, they had a buffalo robe or blanket wrapped around them. The females are more decently clothed than the men

Their dress consists of leggings, generally made of scarlet cloth; over which a piece of blue or brown woollen cloth is tied around the waist, the ends lapping over each other, and extending a little below the knees. The upper dress consists of a shirt or short gown, made of calico, reaching to the middle. Over the whole a blanket or robe is slung, above which, on the back, may frequently be discovered the black sparkling eyes of a little "papoose" peering forth.

INTOXICATING DRINK.—It is somewhat remarkable, that the Pawnees are not so fond of "fire water," as other tribes, who are fast dwindling away from the demoralizing and debasing effects of intoxicating drink. Nothing, perhaps, has aided more in diminishing the population of different Indian tribes, than spirituous liquors. To the missionary, it is always gratifying and encouraging to observe, when a tribe takes a bold stand against the introduction of this destructive poison. The Pawnees allow none to

be brought into their villages.

BURYING THEIR DEAD .- On the highest mounds in the prairie, we often observed little hillocks of earth, which we were informed, were the places of sepulture of their chiefs and others of their tribe. A tall bush was frequently stuck in the ground, to designate the spot. We were also informed, that among the Pawnees, and other wild tribes, the cruel practice prevails, when they are on their hunt, and their old people get so feeble, that they can no longer accompany them, of leaving them behind, and even burying them alive.—In allusion to this fact, Mr. Allis, pointing to their old and feeble chief, addressed the other chiefs as follows: "I have learned, that you intend to put aside your old chief, because he is now feeble and sickly, and perhaps you will even think of burying him, when he can no longer follow you; but I want you to take care of him. He has been like a father to you. When he was yet strong, you know his kettle was always over the fire with plenty. He has always been a friend of the whites, and you ought to esteem him for the services he has rendered your nation. and not to bury him before he is dead."

More might be added, to show the wretchedness of their present state, but we should fear to become too tedious. Sufficient, however, has been said, to prove, that these poor people need the assistance of missionaries to better them in their outward condition. But, when we consider their spiritual destitution,—their ignorance,

darkness, and superstition,-

Shall we whose souls are lighted With wisdom from on high, Shall we to men benighted The lamp of life deny?" "Whosoever shall call on the name of the Lord, shall be saved." But "how shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10. 13, 14.) In the face of all difficulties, let us not be deterred from bringing the glad tidings of Salvation to these benighted savages; thereby perhaps paving the way for still more extensive operations among the aborigines of our country; and thus, by breaking unto them the bread of life, proving the means of repairing, in part, the numberless wrongs inflicted upon this poor abject race, by people who call themselves christians.

### Reports from different Congregations.

Staten Island, December 31st, 1851.

### DEAR BROTHER:

At the close of another year, I would offer a few lines for the "Miscellany," hoping thereby to contribute in a small degree, to the entertainment, if not to the edification of all those of its readers, who love, and labor in the cause of our Lord and Savior, and who feel an interest in the concerns of even the smallest of His congregations. How solemn the thought, that, through the period of another year, the blessed gospel has been sounded forth, amidst manifold imperfections, by feeble tongues, both in the way of warning and of entreaty, urging upon dying sinners the importance of laying hold upon the "great salvation." The sound has indeed gone forth; and in the interesting period of the world, in which we live, is constantly and rapidly spreading into all lands where the human race is found, proving itself to be the power of God unto salvation to all that believe. It has also in this congregation produced the same blessed results in the conversion of a few pre-This is of the Lord and not of ourselves; for we find in these few, additional evidence of the power of God's word, and the attractions of the cross. We indeed cannot judge the heart of any one, being rather forwarned "not to judge"-yet as the tree is known by the fruit it bears,—so the life and conversation of the professed followers of Jesus decide the character of the spirit that rules within them.

A cause for grateful acknowledgment before the Lord we find in the fact, that the number of hearers at the different preachingplaces, to which we have access,—has not at all diminished. The hand of death has taken away several of our communicant members; yet others, especially of the younger branches of the families in our connexion, come forward from time to time, to worship God, and to enquire into His holy word, where the parents once appeared for the same purpose. Among those whom the Lord called home during this year, were two of the oldest members of the congregation, who for years had stood as pillars in our midst. It is due to their memories to name them. The first was br. John Vanderbilt, who on the 27th of March suddenly obtained the long wished and prayed-for dismissal from all earthly sorrows and trials, in the 82nd year of his age. He had been in connexion with this congregation from the time of br. Birkby's labors on this is-The welfare of the church he bore upon his heart, whereof he gave many substantial proofs. For a number of years he resided in the immediate vicinity of our place, and his seat was bu t seldom vacant on the Lord's day in the house of prayer. was a man of council and peace, as well as of kindness and charity to the poor and destitute. His whole life, from his youth up, was one of toil and care; and many sore trials had been allotted to him by the supreme disposer of all things. It was only during the last year, that the increasing infirmities of old age compelled him to desist from active labor on his farm; and thus confined to his fireside, he was daily employed in reading the New Testament or some other edifying book. On the day of his departure, he manifested more energy of spirit than usual, and even employed himself in a light task out of doors; which having accomplished, he was about re-entering his house, when the messenger of death arrested him. He fell at the door, and never spoke; thus realizing his oft-expressed wish and prayer, that the Lord would exempt him from a long sickness, and grant him a speedy admittance to the realms of bliss, where, he felt assured, Christ had for him also prepared a place.

He was followed by his next neighbor, br. Abraham Egbert, on the 19th of June, after a long and painful consumptive disease, in the 61st year of his age. He had been baptized in his infancy by br. Moehring, and in 1837 he renewed his baptismal covenant, according to the order of our church, and became a communicant member of this congregation. He was one of those, who delighted in the privileges of God's house,—and very rarely did he fail to be in his seat. As a member of the board of trustees he served upwards of 25 years. For many years he had been a patient sufferer from an asthmatic affection, which became more and more distressing, and at length brought on his dissolution. A few days before his departure, he received the holy sacrament, on which occasion he expressed his firm reliance on the merits of Jesus, as a poor and needy sinner, who had obtained forgiveness; and his fleeting hours he spent in praise to God, and in fervent prayer that the moment might soon arrive, which should set his redeemed

epirit at liberty. The hour came, and he sell asleep without a struggle or a groan.

In reference to outward concerns of interest, we note the accomplishment of the long-designed repairs of the minister's dwelling, particularly of that part, which formerly had served as a place of meeting. The result of this improvement is, that two large school-rooms and several dormitories have been obtained, the former of which have been occupied during the past year by a branch of the public school—and a private female school.

The German Home Mission at Port Richmond presents nothing new either of encouragement or of discouragement. The meetings have been attended by the usual number of hearers. The German population, resident on the Island, is constantly increasing; but, as a body, they manifest great indifference, not to say enmity towards the gospel and its institutions. A few however

are of a different and better spirit.

The preaching-station at Southfield schoolhouse has been visited every alternate Sunday afternoon, and here some degree of interest and life has been manifested. The congregations we find solemn and attentive, and a few souls have found peace in Jesus, while believers have been strengthened in their faith. At Southfield, as indeed throughout our sphere of labor, we have succeeded in obtaining many subscribers to that truly excellent religious monthly, "The American Messenger," both in German and English, which proves an efficient auxiliary in the work of disseminating religious truth and intelligence among the people. The new English Hymnbook of our church, having made its appearance during the year, has also found a ready sale among us, and the most satisfactory expressions have been uttered in reference to this excellent selection of the sacred songs of Zion.—

H. G. CLAUDER.

### NAZARETH IN 1851.

(By the Pastor Loci.)

We entered upon the year 1851 with the Daily Word appointed for the 1st of January: "God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exod. 2, 24. 25.

What is his covenant of love?
A covenant firm and sure;
Hills may depart and mountains move,
And yet it shall endure.

And now, at the close of the year, must we not say, to the praise and glory of God, like as He "remembered his covenant with Abraham, Isaac, and Jacob," when Israel, smarting under their Egyptian master's rod, cried to Him for succour and relief, and when "God looked upon them and had respect unto" their prayers, sending them a deliverer, so likewise He remembered His covenant with us, that He would be to us a gracious God and Father,—looked upon us and our children, and granted a listening ear to our prayers and supplications. For,

Who doth preserve our life and health Our case and safe abode? Who doth secure our peace and wealth? Our ever gracious God.

He counts his children's sighs and tears, And knows well why they mourn; No tear too mean to Him appears To put into his urn.

He, when we are oppress'd with grisf, Doth us with pity view; Administ'ring his kind relief, And lasting comfort too.

This undoubtedly has been the experience, in the past year, of all those among us, whose eyes were turned heavenward, and whose hearts were not "overcharged with the cares of this life;" who know, and feel, and are willing to acknowledge

> I have not any blessings here, But what are sent from heaven;

so that most heartily we can join the Psalmist when he says, in the Daily Word of the last day in the year; "I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High." Ps. 9. 2.

Bless, O my soul, the God of grace; His favors claim thy highest praise; How can the wonders he hath wrought Be lost in silence and forgot?

To the honor and glory of His holy name, we would erect our Ebenezer, in view of all his unmerited mercies, and with deep emotion exclaim: "Hitherto the Lord hath helped us!"

It is not our intention to weary the readers of the "Miscellany" with all the little occurrences of the past year, which, however, interesting to the people smought whom they took place, would

not interest the public generally. We may in consequence be found to have omitted much in our present report, which we deemed proper to lay before our own congregation at the close of the year.

In the evening of the 3d of January, there was not a little excitement in our otherwise quiet place, caused by a sad accident occurring on a neighboring hill, where our young lads were riding down on their sleds, there being sufficient snow for the purpose. There were a number of boys from our village enjoying themselves in this manner, when one of their number, losing the control over his rapidly descending sled, ran into a fence, and fractured his thigh-bone. He was laid up for some weeks, which tried his patience not a little, being of a lively and active turn.

But by careful attention and kind nursing, he has regained its perfect use, for which his parents, who have been sorely tried by repeated and fatal accidents happening to members of their family,

are truly grateful to God.

At our first communion-season, which took place in February, one hundred and eight communicants partook of this sacramental feast at the Lord's table, when eleven maidens and fourteen youths were present as candidates for confirmation. The weekly sermons, preached during the season of Lent, were based upon the last seven words uttered by Christ on the cross.

On the 19th of March our Auxiliary Home Mission Society held its anniversary meeting, and the yearly contributions were

paid over to the Parent Society at Bethlehem.

After a thorough course of religious instruction for seven weeks, twenty-five persons, including three not yet in communion with our church, were solemnly confirmed in their baptismal covenant, on the Sunday before Easter, when, at the same time, the rite of holy baptism was administered to a young man living among us; all of whom presented themselves with the communicant congregation at the sacramental board on Maundy Thursday, on which occasion one hundred and seventy three commemorated the Savior's dying love in the holy supper. The Lord's presence was sensibly realized. The services on Good-Friday were not only well attended, but characterized by a deep solemnity of feeling, heightened, perhaps, by an additional circumstance of interest; the Lord himself speaking to us, and reminding us of the transitoriness of life and of all earthly things, in the removal, by death, of our widowed sr. Rosina Beitel, late Miksch, after an illness of but a few days, in the 60th year of her age.

The ascension of our Lord and Savior was suitably commemorated by a sermon and other services. So was also the season of Pentecost. In the afternoon of Whitsunday our Female Mission and Tract-Societies celebrated their anniversary by a lovefeast.

The former gave substantial evidence of their sympathy for our suffering and devastated mission-stations in South Africa, by a handsome donation. The latter, which numbers about eighty members, distributed during the last year 29,900 pages of German and English tracts. As the quiet water-courses, passing through a meadow, produce verdure all around, and cause the flowers to bloom and fill the air with their fragrance, so this society has, in an unobtrusive way, sent forth monthly those little messengers of evangelical truth, which, we are persuaded, have proved in many instances, a comforter to the distressed, a guide to the inquiring, a monitor to the careless and worldly-minded, and to the spiritually dead a "savor of life unto life."

Though it may not be in our power to perform great things, we may yet do a little for the eternal interests of mankind, and these feeble endeavors our heavenly Master will own and bless, for God doth "not despise the day of small things." Oh, that we may never "grow weary in well doing, for in due season we shall

reap, if we faint not."

During the harvest season we were blessed with favorable weather, and the wheat and rye crops were abundant, but oats and corn yielded rather indifferently, owing, in part, to a severe hailstorm, which passed over our place and neighborhood in the latter part of July, and did much injury. Forest-trees were uprooted, fences and grain stacks blown down, the corn prostrated, fruit-trees stripped, and about five hundred panes of glass demolished in our village. From this time until after Christmas we had little rain, the earth became parched, pasture failed, our grist-mills could grind but at intervals, and our farmers were obliged to drive their cattle to a distance of three and more miles to water.

In the course of the summer, the theological Seminary of our Church was removed from Bethlehem to Nazareth Hall, agreeably

to the wish expressed by the Provincial Synod of 1849.

Br. Wm. Th. Roepper having received and accepted an appointment at Bethlehem, his office, as warden of the Nazareth congregation, was filled by br. Wm. Eberman of the former place. In August six, and in November two more new members were received into church-fellowship.

The memorial days of the Church were duly observed, and not without a blessing from on high.

Early in the morning of the 13th of August it pleased the Lord, the Shepherd of souls, to call hence a tender lamb of his flock, Henry A. Christ, aged three years; and again on the 27th the infant Julia S. Weber, grand child of the Rev. Dr. Th. Hoffeditz, who resides in our midst. And on the 3d of September the infant John H. Miksch joined the choirs above.

Think, O ye who fondly languish O'er the graves of those you love, While your bosoms throb with anguish, They are singing hymns above.

Though the Typhus fever was very prevalent in and around the neighboring village of Schoeneck, where scarcely a family was exempt, we had but a few cases, and those, with a solitary exception, were of a mild character. Indeed we have great cause for thankfulness in having escaped not only the Typhus, but also the Scarlet-fever, which carried many victims to the grave in Bushkill, Plainfield, and Dryland.

On the 10th of September the single sr. Matilda Henrietta Buta, one of the teachers in our female school, exchanged time for eternity, after a very painful and distressing sickness of nine days, at

the age of twenty one years.

Mysterious are the ways and dealings of the Lord with the children of men, yet just, and wise, and good is He.

He never yet mistakes hath made In his vast government; No, what He doth permit or aid, Is blest in the event.

Very shortly after the demise of this daughter, the stricken parents were called upon to watch by the sick-bed of their youngest child, Georgiana Augusta, fifteen years of age, lying prostrate with Typhus fever, accompanied by other ailments of a painful nature; and after six weeks of mental and bodily sufferings, they saw this flower also nipped in the bud. Twice in the short space of eight weeks did our afflicted friends ascend the grave-yard hill, to lay side by side two affectionate children, the joy and hope of their declining years.

Cease, dear mourners, cease to languish O'er the graves of those you love: Pain, and death, and night, and anguish Enter not the world above.

In October, missionary sermons were preached, and collections taken up in aid of our foreign missions. The Ministers' Aid Society also paid over its annual contributions to the parent society at Bethlehem.

Our Sunday-School numbered an average attendance of about fifty children, who, at Christmas, entertained their parents and friends by the recitation of a dialogue, interspersed with suitable anthems and hymns.

The 96th anniversary of our congregation was celebrated on

the 16th day of November, on which occasion br. Philip H. Goepp of Bethlehem delivered an appropriate address in the morning. One hundred and twenty eight communicants partook of the holy supper in the afternoon. In the evening br. Theophilus Wunderling, a teacher in the Classical Institute at Nazareth Hall, who had received and accepted a call as minister of our congregation at Sharon, Ohio, and had been previously married on the 13th, to the single sr. Cornelia E. Hoeber, a teacher in the female school of this place, was ordained a Deacon of the United Brethren's Church by bishop Wm. Henry VanVleck.

The 27th of November, recommended as a day of Thanksgiving by the governor of our State, was observed with appropriate

services both morning and evening.

On the 11th of December it pleased the Lord to relieve from all earthly sufferings, and to receive into the paradise above, our aged br. John Mæhr, who, half a century ago, was engaged as a missionary among the Free or Bush negroes in the wilds of South America, where he labored nineteen years, for the salvation of that benighted people; and was afterwards employed on mission-ground in the Danish West India Islands. The latter portion of his life he spent in the midst of this congregation, honored and beloved by all. He was confined to his room since last July, by the infirmities of old age, and ardently longed for His Lord's appearing. He attained the age of 88 years.

During the last twelve-month, six additional houses were erected in our village, and some other improvements were made; while we look forward to a further extension of our town in the course

of the ensuing year.

At the close of the year 1851, the congregation consisted of 281 adults and 126 children, Total 407,—of this number 234 are communicant members.

WM. L. LENNERT. P. L.

Nazareth, Jan., 1852.

# NAZARETH HALL.—1851.

To meet the wishes expressed by the editor of the "Miscellany," and at the same time to perform a pleasant duty, the following brief report concerning the Moravian Boarding School and Classical Seminary at Nazareth Hall is here submitted.

More than sixty years have passed away, since this institution was opened, (in 1785); partly for the purpose of educating the children of our own Church, and of giving those who are des-

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and intellectual training, as would fit them to enter well prepared into our Theological Seminary,—but at the same time with the view of affording to christian parents in general a nursery of learning and piety, where they might feel well assured, that their sons would not only be thoroughly instructed in various branches of useful knowledge, but also be educated, and, so far as this can be accomplished by human means, would receive such a moral and religious training, as would enable them in later years to avoid many suares and overcome many temptations, which prove detrimental to thousands, because they do not know in the hour of trial, where to look for aid and succour.

Although a conscientious examination of our course throughout the past year will necessarily reveal to us, as to every one, who does not wilfully deceive himself, many short-comings and deficiencies, which humble us before the Lord our God,—we can still say at the close of another term, that it has been at least our sincere endeavor, to lead our pupils to Him, from whom cometh every good and perfect gift, to make them acquainted with that blessed Savior, who bled and died for all; and who will enable those, who apply to him in faith, to become the children of God and heirs of salvation.

Blessed be the name of the Lord, whose loving kindness we have been permitted to enjoy, and whose protecting care we have experienced in various ways! "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is His faithfulness."

Several examinations and exhibitions, which took place during the past year, afforded abundant proof, that our pupils had not spent their time unprofitably, but had advanced considerably in the path of knowledge, especially in the different languages, as Latin, Greek, French and German,—to the study of which more time has been devoted than heretofore; while at the same time the common branches of an English education have received their due share of attention.

The number of our pupils, which, from various causes,—entirely beyond our control—had for a time been considerably reduced, has during the past year been steadily increasing, and we close this year with thirteen more than the preceding, and with sheering prospects for the future.

Two of the teachers, engaged in this institution, left us during the year, viz. br. William Reichel, teacher in the classical department, who accepted an appointment at Bethlehem; and br. Thsephilus Wunderling, who was called as minister of our congregation at Sharon, Ohio.

The young men, hitherto under the tuition of the former, in the

month of August entered the Theological Seminary, which, in accordance with a resolution of the Prov. Synod of 1849, was at that time removed hither from Bethlehem. One member of the senior class has been appointed to fill the vacancy created by br. Wunderling's removal to Ohio, and in November entered as teacher at Nazareth Hall. Some of the other students, so far as their own studies would permit, assisted the teachers both in giving leasons in Music and Drawing, and in occasional superintendence of the pupils, thereby adding practical application to theoretical knowledge.

We cannot refrain from mentioning, as a pleasing fact, that nearly all of our students are more or less skilled in vocal music; their present Professor, br. Titze, and his lady having kindly devoted much time to the practice of singing with the class. Not only our church tunes and anthems, but Motettoes, and other more difficult pieces of music are performed with accuracy and taste, as we had the pleasure of witnessing at their late semi-an-

and examination on the 19th of December.

Besides their examination in the Exegesis of the New Testament, in Physiology, and in the History of the Brethren's Church in America, three discourses were delivered by the senior students; one on Heb. 13. 14, in English, and,—as a new feature in our Seminary, and in accordance with the resolutions of the Prov. Synods of 1847 and '49,—two in the German language on Heb. 1. 3, and on Heb. 4. 9.

We have always cherished and will continue to cultivate the language of our fathers, and hope, as long as there are German members in our American congregations, there will be American brethren able and willing to proclaim to them the gospel of our blessed Saviour in their own tongue, and, wherever requisite, in

two or more languages besides.

May the Lord still hold his protecting hand over our institutions of learning, and grant, that all connected with them may labor diligently and faithfully, having no other aim in view but the promotion of His glory, and the extension of his kingdom both at home and abroad.

LEVIN T. REICHEL.

# MINISTERS' AID SOCIETY.

The subject of the following Report is affectionately recommended anew to the kind attention of our readers. Whatever tends to cheer the hearts and to strengthen the hands of Christ's ministering servants, amidst their arduous, responsible, and often self-denying labors, is not only an act of kindness to themselves and to their families personally, but has a direct bearing upon the furtherance of that great and blessed cause, to which they have consecrated their lives, and in which they are "spending and being spent," to win souls for their Master, and to extend his glorious kingdom.—Ed. Miscellany.

#### SEVENTH REPORT

OF THE BOARD OF THE MINISTERS' AID SOCIETY OF BETHLEHEM,
Read at the annual meeting, Jan. 6th, 1852.

Your board beg leave to submit the following as their report:

Through the liberality of members of the Society and other subscribers, they have been enabled to distribute, in the past year, to the necessities of ten ministers in various congregations, the sum of \$140.

As the best evidence, that these donations were well received, and as most satisfactory to the members of the Society, we propose to communicate extracts from the respective letters of the recipients, written in acknowledgment of the same.

One brother writes thus:—"Your letter, with the very acceptable donation from the Ministers' Aid Society, I duly received, for which I feel much indebted to that worthy society, praying, that the blessing of the Lord may rest upon its members, and their work of love, in distributing comfort to those, who, while laboring in the service of our Savior, cannot look to their congregations for an entire maintenance. Last year, our fields had not produced according to our expectation, and more especially the total failure of the potato-crop was to us a considerable loss, yet our faith, that the Lord would provide, has not failed, and by this unexpected gift is greatly strengthened."—

Another of our brethren says: "Your letter came safely to hand, covering a most welcome donation from the Ministers' Aid Society, for which I desire to tender my grateful acknowledgments. You may infer, what my situation is, when I state to you, that I have not been out of debt entirely for years. We are at the same time deeply sensible of the debt of gratithde we owe to the Lord, whose love and care has still supplied our every want. We have never lacked; and the experience of the years spent in his service inspires us with increased confidence in his promise, that no good thing will he withhold from us. For several years already we

have been the recipients of the kind favors of your society. O how much more blessed it is to give, than to receive. We would entertain the hope, that the day is not far distant, when it may be in our power, not only to dispense with this aid, but to swell your donations to other brethren more needy than ourselves, and to participate in your joy, in making glad the heart of a dear fellow-aervant."—

"Your very valuable letter," writes another, "came duly to hand, and as clouds dropping their showers upon the earth, refreshing the parched ground, so your notes came dropping down into my lap;—I could scarcely trust my eyes. Indeed, I was never more agreeably surprised than at the opening of your letter. Permit me to express to your society my sincere thanks for this seasonable donation. The sympathies of our friends are certainly manifestations of that brotherly love and unity of spirit, which unite us as brethren in Christ. Long may our Brethren's Unity exist! What can be more pleasant, than for brethren thus to dwell together in unity?"—

Another brother thus writes :- "To the comforts of home was superadded the very great satisfaction of receiving your letter, on my return from a wearisome journey on horseback. those, who have for years resided at a distance from headquarters, how welcome is "good news from a far country;" truly "like cold waters to the thirsty," when it brings so many expressions of fraternal and christian feeling. You will please return one grateful acknowledgments to the dear brethren and sisters, who have again so kindly held us in remembrance. The reflection is heart-cheering, that friends at home continue to think of us with so much kindness and love. In former days, our good fathers had no Ministers' Aid Society to look to, when their purses became consumptive; we, their sons, should rejoice, that the Lord has stirred up so many, to come to the aid of the more needy congre-No man can work effectually, who has his hands even partially tied; much less can a minister of the gospel, with a straitened income, devote himself wholly to the duties of his calling. It is a matter of sincere thankfulness, that the church has become awake to the importance of placing her ministers, wherever found, above actual want. We pray God, to bless all who interest themselves in this cause: and surely, dear brethren, when you hear, how many a minister of Christ is cheered by the welcome gifts from your hand, a feeling of joy must pervade your hearts, especially when you remember, that the Savior himself has declared: "Verily, in as much as ye have done it to the least of these my brethren, ye have done it unto me."-This congregation is poor, and cannot do very much for its minister; though I believe, the better portion strives to discharge its duty. The donation of your Society, therefore, is very opportune."—

Still another remarks: "Your affectionate favor, covering a donation from the Ministers' Aid Society, as an assistance in supporting my family, came to hand. Please accept, for your kindness in remitting, and tender to your society for their benevolence in sending such an opportune relief, my sincere thanks. May He, who said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward"—abundantly bless every individual member of your society, in return for their welcome aid, so kindly bestowed upon one so unworthy."—

We add the following from another letter: "I beg you, to return to the members of the society our cordial thanks for the substantial proof of brotherly love and good wishes, which they have given us. Such proofs of brotherly love are highly encouraging; and so far from leading us to depend on them, give rise to the hope. that, by strict economy, the Lord will enable us to get along. wherever He sees fit to employ us. Our dear people do their utmost. The number of heads of families, who can contribute towards the minister's support, is small, and the majority are in very moderate circumstances, generally with large families dependent upon them. Besides the amount for the minister, our little congregation raises an additional sum per annum for lighting, warming and repairing the church, and for home and foreign missions. The meetings are very well attended by the members. Our Sunday school appears to be in a flourishing state. The teachers are exemplary in their punctuality and attention to their duties.-A few of the children probably have no religious training whatever. besides what they thus receive from us, and a few others are children of Roman Catholic parents, who thus, at least occasionally. hear the pure gospel."-

We add one more extract: "Your very friendly letter, inclosing the handsome donation of the Ministers' Aid Society, was received yesterday. We regard it more than a triffing token of remembrance on your part, and received it as from the hands of that Master, whom we serve, and who most evidently cares for all, who cast their care upon Him. Well may we inscribe upon our treasury: Jehovah-jireh. During the past year, our people have certainly contributed very generously for our support, and we feel well satisfied with what is done for us,—the number of communicant members being small, many of these poor, and only a few other subscribers.—I am sorry to learn, that there is a diminution of the annual receipts of the Ministers' Aid Society,—not from any selfish motives,—but hope, that a deeper interest will be taken in this and other societies, whose prosperity aids so much in ear-

rying forward the mission of the church. "Lord, increase our faith!"—We unite in kind remembrance and thanks to the society, who have again been pleased to give us this substantial token of love for our encouragement.—The Lord prosper this and every other good work; and may all redound to his glory."—

This must suffice to convince the Society, that the necessity continues to exist for rendering to many of our brethren some further pecuniary assistance.

We desire to add, that there is something in the very nature of our society, admirably calculated to make us realize to ourselves, that we are in very deed brethren, and members of the same household. There is, moreover, a fine opportunity given to us in the quietness and secresy of our operations, to "do our alms" without observation, and to divest ourselves of all those selfish and impure motives, which may lie at the bottom of so many other "benevolent societies." We would, therefore, encourage one another to a faithful continuance in this humble work. Sympathizing with our brethren, who labor in fields that do not yield them an adequate support, let us do what in us lies to ease their toil, and give with simplicity of heart, as unto God, for the sake of Him, "who for our sakes became poor, that we through his poverty might be rich."

HENRY A. SHULTZ, President, Sylvester Wolle, Secretary,

# OUR LATE MINISTERS' CONFERENCE.

The first object of our late Ministers' Conference having been gained, viz., by familiar intercourse and fraternal conversation concerning the state of the congregations under their charge, to strengthen each other's hands in the Lord, and to draw more closely together the bond of Union among themselves,—the Standing Committee, appointed in the last session, were of opinion, that it would be quite in the spirit of our late Conference, as a second, not less important object, to take the necessary steps towards promoting a closer union between the different branches of the Brethren's Church, and have therefore sent copies of our Report not only to our North Carolina congregations, but also to some of our brethren in England and Germany.

We were pleased to learn, that our British Brethren have kindly noticed our meeting, and reprinted the closing address to the conference, as well as the circular letter to our congregations in

this district, thereby giving evidence, that they " second the me-

We here subjoin the following introductory remarks, dated London. Jan. 6th. 1852:

"The Laborers of the northern division of the Brethren's Congregations in the United States having met at Bethlehem for the celebration of the memorial day of Sept. 16th, 1741, assembled afterwards, in Conference, from the 16th to the 19th of September, 1851. Their object, as they state, "was not to legislate, for for which an opportunity is afferded at our Provincial Synode, but to draw more closely that bend which should unite us, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God." The Lord laid His blessing on this assembly of His servants, having, as is observed in the concluding remarks of the Report of the Conference, "during these days of fraternal association, most strikingly proved Himself both willing and able to do exceeding abundantly above all that we ask or think."

The President of the Conference was requested to deliver an address to the assembled Laborers, and also to write a letter, in the name of the Conference, to the Congregations whom they are appointed to serve. These have been printed, as an appendix to a short account of the proceedings of the Conference for circulation among the American Congregations; and it has been thought, that a reprint of them would be an agreeable and useful offering to the Congregations of the Brethren in the British Province. This is now done with a hope, that we may be enlivened by the warmth which has been kindled in the hearts of our American brethren, and that our Savior may pour out upon our Congregations throughout the world an increased measure of His spirit and love, that we may all be one in Him, keep the word of His patience, and bear witness of His death until He comes."

If any of our Laborers would wish some more copies of the German or English Report, either for their own use or for distribution, they will please apply to br. Sylvester Wolle, at Bethlehem, the Treasurer of the Standing Committee, who has yet a limited sapply on hand.

LEVIN T. RESCHEL,

Sec. of Standing Committee.

Norz, by the Editor of the Miscellany.—A beloved brother, in London, esteemed highly in our American Congregations also, writes, Bec. 12th, 1851; "We were all much edified and pleased with the account given in the 'Miscellany' of your late Ministers' Conference; and several of our laborers, to whom I have mentioned the subject here, have wished, that some meeting of a similar nature would be held in our province. There is need of our encouraging each other; the fire would burn brighter, if the scattered embers could be brought nearer together."

6. P. Wolle

## THE

# Moravian Church Miscellany.

NO. 4. APRIL, 1852. VOL. 3.

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#### BETHLEHEM:

# PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREN.

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EFONE DOLLAR A YEAR.

Julius W. Held, Printer, Betelenem, Pa.

#### PAYMENTS RECEIVED BY REV. CHARLES F. SEIDEL.

Bethlehem.—Bethlehem Congregation, \$2 1852, Ch Bishop, Simon Rau, Val Rau, Geo Dixop, Reuben Luckenbach, H Luckenbach, J M Miksch, Miss Maria Smith, Mrs Anderson, Mrs Kichlein.

Nazareth.—Dan Riegel, 1851, '52, Andrew G Kern, 1852,

James Cowley, 84 cts.

Philadelphia.—Wm H Horstman, MR Turner, Mr Avise, C Williams, TWJones, PACreager, HBeck, FWilhelm, (1851, '52.) A Renshaw, Misses C F Baker, M Ritter, Mrs David, (1851, '52.) Christman, Hacker, Winner and Tatem.

Lebanon .- Henry Kluge.

Gnadenhuetten.—Isaac Blickensderfer, Adam Dell, Joshua Miksch, Mrs Sarah Ann Keiser.

South Carolina.-Miss Susan Miller.

Alabama.—James D Hill.

Indiana.—B Wagoman, Levi Philips, Ch Spaugh, Abr Butner, Elijah Houser, 1851, Mrs C Richards.

#### ACKNOWLEDGMENT OF DONATIONS

to the Home Mission Society, received during the month of March.

Contribution from Hopedale Auxiliary Society,	-	<b>\$6</b> —
Amount of a collection from same place,	-	2 21
Additional contribution from Camden Auxiliary Society,	-	5
Contribution from Nazareth Aux. Soc	-	24 62 <u>4</u>
Contribution from Lebanon Aux. Soc	-	23 —

Subscribers wishing to obtain Title pages to the 1st and 2d Vol. of the Miscellany, may be furnished with such, by applying to Rev. Charles F. Seidel, Bethlehem, Pa.

All Communications and Remittances for the "MISCHLLAWX" to be directed, for the present, to Rev. Charles F. Seidel, Bethlehem, Pa.

## THE

# Moravian Church Miscellany.

TTO 4

**APRIL**, 1852.

VOL. 3.

Memoirs of Br. John Machr, who departed this life at Nazareth, Pa, December 11th, 1851.

(Concluded from page 82.)

It was not before the latter end of January in the following year 1795, that I began to recover; but in February I was taken with chills and fever, and subsequently with the dysentery, which so reduced me, as frequently to deprive me of consciousness, After the lapse of nine days I was a little better; and having, though still very feeble, partaken of the holy supper on the 7th of March, with the negro-congregation, I in the following night had another attack, which so prostrated me, that for two days I could neither stir nor speak, and my dissolution was expected every When, on the 13th, I was again able to sit up and converse, br. Wietz asked me, whether I had not been looking for my speedy departure? I replied, that, although entirely resigned to the Lord's will, I had not had a distinct presentiment of my approaching end; while from the number of persons assembled around my couch, I was under the impression, that I was supposed to be dead, and that preparations were making for my funeral. This, however, did not alarm me, confident as I felt, that, should I even be thus committed to the grave, the little spark of life, still lingering within me, would soon be extinct.

On the 23d of June I had a strange attack. Being about to replace a tortoise in the enclosure from which it had escaped, I suddenly sank unconscious to the ground, and had to be carried into the house, where for a whole day I lay in a swoon, which left me very weak. In August and September I again suffered from fewer, and indeed throughout the year 1795 enjoyed but few days of

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health; all which greatly retarded my progress in the free-negro language. From a visit to Paramaribo in 1796 I returned to Bambey much recruited. On the 14th of November I was providentially preserved while engaged in fishing; being wounded in one of my fingers by a ravenous fish, who might easily have taken off my entire hand. In January of 1797, I made my first excursion to the Upper Country of the free negroes, which was attended with many hardships and dangers, and, on my safe return to Bambey, afforded much cause for thankfulness. During the spring of 1798, I was again a sufferer, from a stroke of the sun, to which I was exposed in digging a cistern. By the 25th of June, I was so far restored, as to set out upon my second tour through the whole of the free-negro country. Besides three baptized natives, I found several others, who were hungering for the bread of life, and anxious about their souls' salvation.

A similar journey I undertook on foot, accompanied by two of our baptized converts, through the dense forest, in November of 1799, to the Saramacca river, on a visit to the Beku and Massinga negroes. My object was, to see, whether any enquiring souls could be found among those tribes; but all appeared to be dead, and sunk into the grossest idolatry. On this tour through the great forest, we encountered but half a dozen serpents, three of which we killed; and on the 21st we returned safely to Bambey. On the 17th of May, 1800, I met with the following narrow escape. I had gone some distance into the forest for wood, and had built a hut, where at noon I lay down in my hammock, under which I had placed a tortoise for future use. On awaking from my nap, the tortoise was gone, and I discovered the footprints of a tiger, to whom it had fallen a prey, thus proving the providential means of my preservation.

Having been invited by the mission-conference to Paramaribo, I set out the latter part of July, and arrived there the beginning of August. On the 24th, I was united in matrimony with the widow sr. Metz, late Tschudy, with whom I returned to my, post, reaching Bambey on the 14th of September, after a voyage at-

tended with many hardships and dangers.

The health of my dear wife, hitherto firm, was interrupted as early as the 23d of the same month, by an attack of the fever to which all are subject on their arrival. Indeed, she was almost constantly ailing with one disease or another, and on several occasions apparently at the point of death. Sometimes we were both at once confined to a bed of sickness.

In March, 1801, br. and sr. Lange arrived from Europe, to relieve br. and sr. Wietz. A few days previous, in erecting a boathouse, I fell from the second floor, but my fall was arrested by a part of the building, and I thus escaped with a severe contusion. The following year, in October, while working in the wood, I

wounded myself seriously in the left foot, and was for some time

prevented from moving about.

Br. and sr. Lange having both departed this life, we were greatly cheered in our solitude and feeble health, by a visit on the part of br. Hans Wied from Paramaribo. In May, 1805, br. Berg came to assist us, but was compelled by frequent illness to leave again, early in the following year. Br. Lutzke with his wife from Sommelsdyk being sent to succeed him, I in company with the last named brother undertook an exploring tour into the interior, in quest of a location for a new missionary establishment; but the negroes only imposed upon us.

In the year 1808, the free-negroes commenced the practice of carrying off slaves from the plantations of the whites, and being thus embroiled with the authorities at Paramaribo, the discharge of my duties, as holding an office under government, was rendered peculiarly trying, and exposed us to many difficulties and dan-At one time, for more than a month, we were cut off by the Auka free-negroes, living higher up the river, from all communication with the whites. Subsequently, in December 1810, after the British had taken possession of Surinam, the troubles with the free-negroes became still more serious; but the hand of God protected us in every danger. One of my official duties was, whenever negroes went to town, with the view of purchasing powder and ball, to give them a written permit, to be presented to the governor. Such a certificate I had given to a negro, who, on presenting it, met with a refusal, on account of the prevailing hostilities with his countrymen. Enraged by this disappointment, he, on his return to Bambey, rushed into our house, seized my loaded fowling-piece, and claimed it as his, because I had given him so unfavorable an introduction to the governor. Our baptized negro Jacob being present, remonstrated with him, and endeavored to wrest the weapon from his grasp, in which, after a violent struggle, he succeeded; when the other ran off, to seek revenge. After six days he returned, with a numerous band of his countrymen, who immediately surrounded our house. Lutzke and myself being from home, the sisters seeing the crowd approach, had locked up the house, and fled to our coffee-grounds, from whence they despatched a messenger to us across the river. We hastened homewards with our negro, who was ordered previously to discharge the gun he carried, and walked up leisurely to the crowd, collected in the porch or gallery, when their leader demanded the house to be opened. I calmly answered: "Why? there is no need of it." Several threatening to break open the door, I replied: "At your peril! the government will make you pay dear !" This threat had the desired effect, and they gradually dispersed, without making any further attempt; their leader only aiming a blow with his sabre at our negro, who had charge

of the gun. At length, in June of 1811, in compliance with br. Langballe's repeated and urgent petitions to government, I was happily released from my trying office, after having once more been in great danger. A party of heathen negroes visiting Paramaribo, and creating a disturbance there, one of their number was severely wounded by the government patrol. Had this negro died in consequence, my life would in all probability have been sacrificed, as their chief threatened in my hearing, to take revenge upon me for his death.

On the 16th of May, 1812, we finally obtained from the Unity's Elders' Conference the long-desired permission to retire from our arduous post, which was to be relinquished for the present. This was not according to our wishes; because, in our opinion, if another missionary couple had been placed there, the mission might yet have succeeded. Against me personally the free-negroes had conceived the gratuitous suspicion, that I had misrepresented them to government, and that for this reason they no longer received the same amount of presents as heretofore. Perhaps, however, this imputation served merely as a pretence to cloak their indifference to the gospel, and their almost universal attempts, to seduce our baptized converts to sorcery and idolatry.

On Whitmonday, June 7th, 1813, my farewell-discourse was addressed, with weeping eyes and a sorrowful heart, to the poor little forlorn negro-flock, who, at the close, were commended in fervent prayer to the mercy of God, and the grace of a compassionate Savior. Mourning over the blindness and obduracy of the Saramacca free-negroes, we set out on the 9th from Bambey, where I for more than eighteen, and my wife for upwards of twelve years, had been sacrificing our health and strength,-to all human appearance, with but little effect. Our company, occupying seven boats, consisted of thirty-one persons, including ourselves, four adult converts and their ten children, with fifteen freenegroes as oars-men. We reached Paramaribo in safety; but the war between England and the United States having broken out, we had to defer our voyage to North America. After serving the mission in Surinam for a few years longer, we followed a call, by way of Barbadoes and St. Thomas, to Bethany in the Dan-Here we labored till December. ish island of St. John's. 1818, when we were transferred to Friedensfeld in St. Croix. where a new mission-house was erecting, and there was no lack of work. Not without regret, we, in March 1819, left this flourishing congregation, and returned to Bethany. Here our health suffered so much, that we were constrained to ask permission for a voyage to the United States, which was granted. After an affectionate farewell, we set sail on the 20th of May, and arrived on the 9th of June at Philadelphia, from whence we preceded to Bethlehem and Nazareth, and at length, with grateful hearts, reached Litiz, where we were welcomed by our br. and sr. Tschudy,

to the lodgings, prepared for us several years before.

After an absence of twenty years, my dear wife felt truly happy to see her two brothers and other Christian friends, and after enduring so many hardships, was refreshed in their society. Our health was favorable, until in the spring of 1821, when she began to complain of a pain in her side. Still, she was bent upon returning to the West Indies, and had no peace, until we offered ourselves once more for the mission-service. However, the Lord took the will for the deed, and on the 21st of May removed this faithful help-mate, who for nearly twenty-one years had shared my toils and cares, to her eternal rest. Immediately after her funeral, I received from Germany the answer of the Unity's Elders' Conference, directing our return to the West India mission.

Having in consequence entered a second time into the state of matrimony on the 2d of September with sr. Elisabeth Fahs, and, after paving a visit together to her relatives at York. Penna., and to our friends at Bethlehem and Nazareth, we sailed November 18th from Philadelphia, and meeting with a pretty rough passage, reached St. Thomas on the 10th of December. We had been here but a few weeks, when my wife was taken with the fever. peculiar to the climate, which brought her to the brink of the grave. Still the Lord, in mercy, restored her. In the year 1822 we removed to New-Herrnhut, where both my wife and myself suffered much from fever, until in January 1824 we were called to Friedensberg in St. Croix. For the first few months, our residence at this station seemed likely to prove conducive to my health; but my old complaints returning, I became so much debilitated, that the physician pronounced a change of climate indispensable. Deeply regretting the necessity of our departure, we on the 11th of August set sail on our return to the United States, and after a quarantine of four days at Staten Island, we landed September 3d at New York. On the 12th we proceeded to Bethlehem, and on the 17th reached Nazareth, our intended resting place, where we were affectionately received, and soon purchased a small dwelling-house, for our future abode.

(Thus far, our late brother's own narrative.)

When, in the year 1824, he took up his residence among us here at Nazareth, he could hardly have anticipated, that his pilgrimage on earth would be protracted to such a length of time, before he should attain to the end of his faith, and be permitted to behold Him, whom unseen he loved. For the space of 27 years, he was a member of this congregation, and his quiet, unassuming and peaceable demeanor gained for him universal respect, while those, who were favored with his intimacy, loved and estated

teemed him as a true disciple. It was his delight, daily to meditate upon the word of God, and to enjoy the privileges of the While his strength permitted, he was willing to assist in promoting the spread of the gospel among the heathen, and when, in 1841, nearly 30 years after he, as the last missionary, had been recalled, the mission among the free-negroes of Surinam was renewed, he took the most lively and prayerful interest in the Even when depressed by bodily disease, the recollection of his toils and sufferings in the forests of South America would so enliven his spirits, that for hours together he could keep up an animated conversation on these subjects. But more than on all the external occurrences of his long pilgrimage, he loved to dwell on the spiritual experience of his youth—on all that the Lord had done for his soul,—with praise and thanksgiving to his gracious Saviour, who had drawn him as with cords of love, and borne him in the arms of his mercy, up to extreme old age. desire to depart, and to be with Christ, was constantly increasing, and it was evidently a sore disappointment, whenever, during the last ten years of his life, his constitution would rally after an attack of illness, which he had fondly hoped would prove the means of his dissolution. Upon the whole, our late brother, at his time of life, was favored with a reasonable degree of health, and it was chiefly the loss of his hearing, which prevented him from enjoying social intercourse. As long as he was able, he availed himself of every communion-season, to celebrate the memorials of his Savior's dying love.

· Por several months past, his strength visibly declined; and anticipating his approaching departure, he requested the last blessing, in view of his soon going home; but his Lord still tarried from week to week, and from month to month, so that, contrary to his expectation, he was spared to enter upon his 88th year. gradually his vital powers failed, and every day seemed his last. At length, on the 11th of December, 1851, the long wished for hour arrived, when the weary pilgrim was permitted to enter into his rest, about 2 o'clock in the afternoon, while prayer was offered up at his bedside, when he almost imperceptibly breathed his The term of his earthlast, and his faith was changed into sight.

ly pilgrimage was 87 years, 1 month and 3 days.

# Report of the Directors

of the Society for the furtherance of the Gospel among the Heathen, convened at Salem, N. C., October 2d, 1851.

When we attentively consider the advances that have been made in the spread of the gospel among the heathen in almost every part of the world, in spite of the obstacles of various kinds, and call to mind the words of our Savior, which he uttered more than eighteen hundred years ago, when he said: "Lift up your eyes, and look on the fields, for they are white already to harvest:" we are constrained, on the one hand, to raise our hearts in gratitude to the Lord of the harvest, but on the other hand, to unite our supplications before Him, "that he would send forth more la-The more closely the Church of borers into his harvest." Christ has assumed the obligation resting upon her, to meet the words of the great apostle of the Gentiles: " How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—the more extended has become the sphere of action of the witnesses who preach the gospel of Redemption, and thousands and tens of thousands of straying sheep have been brought into the fold of the Shepherd and Bishop of souls. Lord has not only been pleased to employ our Brethren's Church thus far, in carrying on, with His blessing, those missions begun by them many years ago, and even in extending upon a larger scale their sphere of usefulness, especially in Surinam; but has also at the present day opened a door for us in other countries, as for instance in Australia, and on the Mosquito coast, where our dear missionaries, amidst various trials of their faith, are already engaged with more or less prospect of success. With lively interest we also look forward to the commencement of a mission among the Mongolians in Chinese Tartary, for which, as we humbly believe, the Lord will, in His own time, pave the way. the labors of the Brethren's Unity, upon a survey of the extensive mission-field occupied by the Evangelical churches of Christendom, of which our sphere of action comprises but an insignificant part, appear small, yea even as a drop in the bucket, or the small dust of the balance, we should not let our courage flag, nor be deterred from exercising that faithfulness in small things, which the Lord makes a condition of our laboring according to His mind and will. Is not a single soul, bought with the precious blood of Jesus, of so much value, in his sight, that its salvation could only be procured by the atoning merits of His death?

The Provincial H. Conference at this place, to whose direction our missions among the Cherokees at New Springplace, and Canaan, (with which latter station Mt. Zion is connected,) as well as

the mission among the negroes at Woodstock Mills in East Florida. are entrusted, has been enabled to keep up an uninterrupted correspondence with the brethren stationed at these different pla-The letters and reports, which we have received from them, contain many encouraging evidences of the power and the blessed operations of grace upon the hearts of the newly awakened, or of such, who, like straying sheep, have repented of their deviations, and have hastened back into the embraces of their faithful Shepherd and Savior. This appears from a review of the brief reports of the year 1850, at the close of which the number of those in the care of the missionaries was as follows: in New Springplace, 31 communicants, 9 baptized adults. 4 unbaptized, 26 children, and 5 suspended; total 75 souls; in Canaan and Mt. Zion, 28 communicants, 3 baptized, 33 unbaptized. and 13 children; together 77 souls. In both congregations, 59 communicants, 12 baptized, 37 unbaptized, 39 children, and 5 suspended:-total 152 souls.

### a. NEW SPRINGPLACE.

From the letters received since the beginning of this year, we learn, that at the celebration of the festival of Easter, three persons had been received into the class of new people. For various reasons, chiefly on account of the urgent work in their fields, the meetings in the Passion week were not very well attended; on Easter Sunday, however, there was a numerous attendance of members of the congregation as well as others, and the celebration of the Lord's supper was accompanied with a rich blessing to the participants. In the month of February, much sickness prevailed in the neighborhood. Many suffered from catarrhal affections; some also had attacks of pleurisy, from which, however, our missionaries, and those living with them, escaped. Later, in April, the measles made their appearance, and the children of the mission-family were also attacked by them; they, however, all recovered through the help of the Lord. In May also many in the neighborhood were affected with coughs. During the sickness of a daughter of one of the Cherokee brethren, the family had recourse to the heathenish practice of calling in to their aid an Indian doctor, who undertook to cure the patient by means of sorcery. Br. Bishop visiting the family, took occasion, in the presence of the conjurer, to censure their unchristian conduct, during which conversation the latter disappeared. The father of the patient had not sufficiently considered the impropriety of his course as a member of the Christian Church, in calling to his aid the services of a sorcerer, and appeared from old established Indian usage, to have placed more confidence in the various medicinal herbs, (used by Indian doctors in connexion with their incantations,) than the medicines of the whites. The belief seems yet

to prevail with many, that God has appointed medicine to be used by the whites, but roots and herbs for the Indians. The abovenamed Indian brother, however, acknowledged his error, and submitted to the discipline of the Church, in being for the present suspended from the Lord's supper. The school had been conducted by br. Welfare, according to circumstances, and not without "several interruptions. On account of the measles, and as br. Welfare himself was attacked by indisposition, the school was closed during the months of April and May. The attempt. to retain neveral Indian children in the mission-family for instruction. in order thus to attend the better to their external as well as interand improvement, did not altogether answer the expectations of the missionaries. A lad, whom they were requested to take into their family for the purpose of learning the blacksmith's trade. left them again, and returned home. Such results the missionaries cannot well avoid, on account of the well-known custom among Indians of indulging their children in all their whims. Welfare's state of health has repeatedly been rather precarious. he will, according to the advice of his physician, come hither to recruit during the winter.

Among the deaths, br. Bishop mentions that of a married sister, Rachel Samuel. She testified her entire resignation to the will of the Lord, and expressed her joy in the prospect of going to her The Lord strengthened her, so that she was enabled in a very affecting manner, to bid adieu to her husband, and children. who are all grown. Another death, namely that of the young woman Maria Jacob, was announced to the missionaries before they had received any tidings of her sickness. She was a daughter of the late br. John Jacob, and had formerly lived in the mission-family. Her sickness of three or four days was not considered of a serious nature: the Lord, however, came at an unexpec-The precise state of her mind, at the time of her dissolution, could not well be ascertained, as she was not able to answer the questions, which her mother directed to her on this subject, on account of the excruciating pains accompanying her sick-Her christian walk, and her regular attendance at the house of God, had induced us, as she yet belonged to the class of new people, to think of advancing her in church privileges, and we indulge the hope, that through the Savior's merits, she had found mercy.

Our brethren had been engaged with the necessary enlargement of the mission-house; how far they may have progressed, we cannot say at present, as we have not received any letters from them for several months.

### b. CANAAN.

Since the beginning of this year, upon which our brethren at Canaan and Mt. Zion entered in cheerful dependence upon the direction of the Lord, we have from time to time received letters and portions of diary, from br. Mack, to the end of July, from which we are enabled to communicate the following. great encouragement of the missionaries in their labors, the meetings at Canaan, as well as at Mt Zion, have with few exceptions been very well attended. At the Christmas-eve celebration at Mt. Zion the past year, the number present was so great, that there was not sufficient room in the church at that station, and about fifty persons were obliged to stand outside during divine service. On different occasions also, when meetings were held at Canaan, it was found necessary to prepare seats, made of trees split in two, on the outside of the school-house. Especially were such times, when the communicant members assembled at either station, for the celebration of that blessed ordinance, almost without exception seasons of peculiar refreshing, not only for the communicants themselves, but also for those who on such days attended the public meetings. On these occasions, br. Bishop of Springplace was sometimes present at Canaan. That the testimony of a Savior's love to sinners found entrance into the hearts of the hearers, at such times, through the gracious influences of His Holy Spirit, is evident from the frequent petitions of individuals, at almost every such opportunity, to be received into the fellowship of the faithful. Thus in April, three persons were received into the congregation at Canaan, and in May also three at Mt. Zion. On the latter occasion, a widowed sister was privileged for the first time to partake of the Lord's supper with the congregation. In the month of July, two persons, a mother and her daughter were received into the congregation, the former, besides her infant child, through the sacrament of holy baptism, and two persons, a married couple, were privileged for the first time to partake of the holy communion. From time to time particular meetings were also held for the negroes. Among them also a work of grace could be discovered, and one person, Catharine, after previous instruction in religious truth, was baptized into the death of Jesus. Not unfrequently, opportunities were afforded of declaring the counsel of God, in dwellings situated at some distance from the mission station,—not only to the sick, but also to other members of the families, and at such times it frequently happened, that the way of salvation could be preached to numerous companies. Several occurrences of this kind are noticed in the reports, where those present were deeply impressed with the power of divine truth, and brought to reflect earnestly upon their condition. Among the rest, a meeting of this kind was held in the house of Redbird Tiger, on which occasion his wife, on ber sick-bed, partook of the holy communion. Br. Redbird, as well as the brn. Jesse Israel, (the interpreter,) and Richard Taylor, occasionally made appropriate addresses in the Cherokee language at such meetings. On account of the inclemency of the winter, which already set in very severely in the month of December of last year, when on one morning the snow had fallen to the depth of six inches, and on another Fahrenheit's thermometer stood at 8° below Zero, and continued with several variations during the months of January and February, there was a prevalence of catarrhal complaints, many of which were of a serious nature. In such cases, br. Mack was often enabled, besides discharging the duties of a spiritual guide, to be of assistance to many sufferers with good advice and medical attendance, and in most cases to perceive the beneficial results of the one as well as the other, with thankfulness to the great Physician of both the body and the Among the number of those, who departed this life, two persons are principally adverted to, who met their end with resignation to the will of the Savior, and in the full assurance of faith. Thus in the diary under date of March the 10th, we find the following: "Today was the funeral of a departed sister ----, who last Friday partook of the Lord's supper on her sick bed, and who departed this life triumphing over death and the grave. She was one of the first fruits of our labors among the Cherokees, and we shall never forget the day, when she along with four others, was admitted to the congregation. Shortly before her end, she turned towards her weeping father, and said: "Weep not for me, my father, for I am going to the Savior, which is far better; only remain stedfast in Him, that we may once meet above." When asked whether she was afraid to die, she answered: "No, not in the least!" for she had surrendered her heart entirely to God. A large concourse followed the corpse to its resting place, and many tears of affection were shed. The other was the married sister Caroline, wife of the interpreter, br. Jesse Israel. Her sickness was protracted; but with entire resignation to the will of the Savior, whom, to her great encouragement, she had found as her Redeemer, she all along looked forward towards her approaching dissolution, which took place on the 23d of March. After her death, her husband became a member of the mission-family. shown himself to be a man after God's own heart, and has evinced a good knowledge of the Scriptures, not only in interpreting the discourses of the missionaries, but also in his own addresses. he has lately been appointed to the office of a native assistant. Br. Mack himself sustained several attacks of sickness. He suffered repeatedly, in the months of February and March, from vertigo, and on one occasion, at table, he fell into a fainting fit; but .. through suitable applications he again recovered. More recently

in the month of July, when the dysentery prevailed, he was also. severely attacked, but through the help of the Lord, by the use of proper means, he was restored to health, and enabled to be useful: in affording relief to many others similarly afflicted. The care of the weekday and sunday-schools both at Canaan and Mt. Zien. besides the many other duties of the missionary, seemed almost too severe, as but little assistance can be afforded by the few national helpers in the congregation. Hence, as the church at Mt. Zion, which has been entrusted to our care, will require speedy repairs, and as the building of a church in Canaan, which may at the same time be occupied as a schoolhouse, is also in immediate contemplation, where the principal portion of the labor will devolve on the missionary himself, it would be of great service if a brother could be sent out, to the aid of the mission, for the purpose in particular of taking charge of the school at Canaan. This school, as well as that at Mt. Zion,—as much as time and circumstances would allow, has been faithfully attended to; although several interruptions, as for instance during the prevalence of the measles, were unavoidable. Of the new church in contemplation. at Canaan, for which a part of the materials has already bean procured, and which is to be 35 feet by 25, br. Mack intends to. be the builder himself. With gratitude to our heavenly Fathen. our missionaries acknowledged the blessing, which had attended their agricultural labors; the wheat and oats harvest having tuened out very well, and the Indian-corn promising a favorable return. An infant son of br. and sr. Mack, born on the 15th of June, was soon after, along with two other children, presented to the Lord. in holy baptism, and received the name of Edwin Timothy. In. the course of the year, the venerable missionary among the Cherkees, the Rev. Daniel S. Butrick, in whom our missionaries had always found a warm and tried friend, and an experienced and faithful counsellor, departed this life. According to the last ancounts, which date back to the 6th of August, our brethren and sisters at Canaan and New Springplace were in the enjoyment of good bealth.

## c. Woodstock Mills.

After br. and sr. Siewers had retired from this station in the fall of last year, it almost appeared as though our mission work in Florida had come to a close. We, however, received letters from Mr. Alberti, in which he expressed the urgent desire, that, if possible, a married couple might again be found, in order to continue the work among the negroes there, which, though begun amidst many difficulties, had evidently not been without the blessing of the Lord. After mature consideration of the subject, the widowed br. John Adam Friebele, who, with his late wife, for several years served at different mission stations in the island of Jamaica.

erived an appointment to the above service, which he accepted. in humble reliance upon the Lord. Having found a suitable partner in the single sister Hedwig Elisabeth Oehman, and all the necessary arrangements having been made, br. Friebele started with her on their journey from here in the beginning of March, accompanied by our best wishes and prayers for the blessing of the Lord upon the cause in which they were engaged; and before the end of the month we had the pleasure of receiving the intelligence of their arrival on the 14th at the place of their destination. Alberti being absent at the time, they were welcomed in the kindest manner by his lady. On the Sunday after their arrival, the 16th, br. Friebele made a beginning with the public preaching of the gospel, and Mrs. Alberti afforded them her assistance in the reorganization and conducting of the Sunday-school. From letters since received, and the diary from the middle of March to the middle of June, it is apparent, that the Lord has deigned to bless the labors of our brother and sister, for which we desire to be duly thankful. The services on the Lord's day have been regularly attended to. At half past nine o'clock in the morning the Bunday-school is opened; at eleven is the public sermon, to which whites as well as blacks have access; in the afternoon, the meeting is intended only for the negroes, in which they are catechised upon the subject of the sermon, which has a tendency to make them comprehend better what has been said. In the evening a prayer-meeting is held in the "negro quarter," generally in the house of Joe, a member of the Baptist Church; sometimes also in the house of the aged Yama, who, on account of sickness, cannot well leave her room. The preaching in the forenoon is frequently attended by whites from the vessels lying at anchor in the river, and many an opportunity is thus presented, to speak with such about the one thing needful. On week day evenings, meetings are held afternately at the "quarter," and at the boarding house, when the Scriptures are read and expounded, or religious instruction is given in some other form; and also our church tunes are practised under the direction of sr. Friebele.—The preaching on Sundays at Whiteoak, which had been discontinued since the departure of the late proprietor of the estate, could not yet be recommenced, as Mr. Alberti had thus far no opportunity to speak with the present owner. As Mr. Alberti, with his lady, has left for the North, whence he does not expect to return till toward winter, the labors of br. and sr. Friebele will for the present be confined to Woodstock mills. The meetings at the latter place are however repeatedly attended by negroes from Whiteoak. As the negroes, belonging to Mr. Alberti, are permitted at any time, when work is not too pressing, to visit the missionary for religious conversation, br. Friebele has appointed certain hours for different divisions, and in this way he has several times had the opportunity of speaking with all, both with those employed in domestic affairs, as well as the field negroes, and those engaged in the mill, with the exception only of three persons. Although, at such times, many seem still to have but little insight into the important truths, in which they have been regularly instructed for several years past, and although with some an entire carelessness in regard to such things is discoverable, still there are not wanting those, upon whose hearts an impression has been made by the preaching of the cross. and of whom a good hope may be entertained for the future. One of the negro women, employed as a domestic, of whom formerly hopes had been indulged of a genuine change of heart, but who has since relapsed into a state of lukewarmness, appeared again to be concerned about her soul's salvation. It also seemed probable, that the wife of Christian Alfred, who some time ago was baptized, would become a candidate for the same ordinance; it being the desire of her husband, that their children might likewise be baptized. After the departure of Mr. Alberti and his lady, who, during the time they still remained at home, had given many proofs of friendly interest and aid, especially while sr. Friebele suffered from illness, our missionaries experienced similar tokens of friendship from the overseer and his wife, upon whom the superintendence of the estate meanwhile devolves. The latter, who has for some time already been afflicted by sickness, has had several conversations with them on the subject of religion, and expressed a wish of entering into closer connexion with the church.

The last letter, dated the 7th of August, informs us, that both br. and sr. Friebele have had attacks of sickness, but had again recovered, and were quite well at the time. Our heartfelt wish and prayer to the Lord is, that He would vouchsafe to our br. and sr., in their new station, the comforting sense of His gracious presence, so much the more as they often keenly feel their remoteness from our congregation; and that He would continue to ac-

company their labors with His grace and blessing.

Should we, at the close of these remarks, be led to ask the question: "how much has been done during the course of the past year, for the increase of the flock of Christ?"—it is true, we can only speak of small things, which the champions of the cross have accomplished in their warfare against the kingdom of darkness. But when we consider, how great the power of sin, and how deeply rooted in the children of this world, we have reason to rejoice over every evidence of the progress of the gospel, and we must acknowledge with gratitude to the Lord, that such proofs of the advancement of his cause have not been wanting, as may be inferred from the above reports of our missionaries.

May the Saviour still grant unto all of them a firm and unshaken reliance upon Him, and His Word; while we, on our part, will diligently remember them in prayer before the Lord.—

# SALEM, N. C.—1851.

Whenever, agreeably to a cherished and time-honored usage. we, in the last hours of a closing year, recall to our remembrance the most important events, that marked its course among us, it is evidently with a twofold purpose in view. On the one hand our object is, to present before our minds, in a vivid manner, what the Lord our Savior, the Head of his Church, which He has redeemed with His precious blood, and the Chief Elder of our Brethren's Unity, has done for us, as a congregation, and as individuals; in order to render unto him, with deep humility, our ardent and heartfelt thanks for His manifold mercies. But, on the other hand. we desire also seriously and in His presence to examine ourselves. what returns we have made to the Lord for His grace and faithfulness, His long-suffering and patience towards us, and to what extent we have more than heretofore lived to His honor and glory. for the many renewed proofs of his loving kindness bestowed during the past year upon us both collectively and individually.

When we thus consider, what the Lord has again done for us during this period, we are constrained gratefully to acknowledge, that He has given us abundant evidence of the truth of His promise: "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." "The Lord hath done great things for us, whereof we are glad." He hath blessed us temporally and spiritually,—he was with us in bright and in gloomy days;—and to whatever event in our past history we revert, grace and mercy have hitherto crowned our path.

Throughout the length and breadth of our extensive and prosperous country, than which there is none more highly favored, the Lord has commanded peace to reign, and every one has been privileged to sit unmolested "under his own vine and under his own fig-tree." Although circumstances may have occurred, whereby the quietude of different communities was for a time interrupted, we have abundant reason to be grateful to the Lord for all His favors, especially when we consider, that during the past year our country has continued to afford an asylum for hundreds and thousands of the oppressed, who could here find and enjoy that liberty. which, in their fatherland, they had sought in vain; and when we reflect, into how sad a condition other nations at present are plunged, particularly one, who in times past assisted our forefathers in combating for that independence, which we, their posterity, now enjoy. Truly, the Lord hath not so dealt with any people, as with the inhabitants of this country!

Should the question arise, why those privileges, which we so abundantly enjoy, have been withheld from the nations referred to, who have hitherto struggled for them in vain?—we may adduce as one reason, that in their contest for liberty, they have forgotten Him, without whose aid we cannot expect to succeed in any of our undertakings;—and that, in seeking to rid themselves of the tyranny of earthly rulers, they at the same time have been aiming to hurl Him from His throne, who is the King of kings, and Lord of lords. Might we, as a nation, never forget the practical truth: "Blessed is the people, whose God is the Lord," and who, in the enjoyment of civil liberty, does not lose sight of the allegiance and thankagiving, due to the Most High. On this account it was a cheering token, amidst many things of a saddening character, that in twenty-eight states, the 27th of November was observed as a day of thanksgiving, on which, worship, honor, praise and blessing were rendered unto the Giver of every good and perfect gift for the rich mercies, which He has in every respect poured down upon us.

But for us also as a congregation the Lord hath done great things, whereof we have every reason to be glad. Richly have we again, through another year, been permitted to feast on His Word, which is the "wisdom and power of God unto salvation to every one that believeth." With the Christian Church at large, we were led by her festal days to meditate upon the blessings, of which we are reminded by each succeeding season; and in fellowship of spirit with our brethren and sisters on both sides of the Atlantic, we have again been enabled to assemble in His presence on the special memorial days of our little Zion. He has likewise from time to time during the past year invited us to His sacramental feast in the holy communion, to be strengthened in the inner mannature alife of faith and obedience well-pleasing in his sight.

Not only, however, when thus presenting our united petitions before the Lord as a congregation, but also in our closets, when from the fulness of our hearts we offered up prayer and supplications, intercession and thanksgiving, has He, during the past year, revealed Himself to our souls, and never suffered us to go away empty-handed from his face. Truly we may well ask, what more could He have done unto this portion of his vineyard, than has in

His mercy been done unto us?

But, have we, on our part, borne such fruit, as He might reasonably have expected? Do we deserve to be still cherished by Him, and to be called a true congregation of Christ, over which He, as our only Lord and the Chief Elder of our Covenant, doth yet preside? It is true, and very consoling, that He is the friend of sinners, and that He has chosen sinners as the subjects of His redeeming grace. Shall any, however, continue the willing slaves of sin, since he came to save

us from our sins? God forbid; for we are bought with a price, not with corruptible silver or gold, but with the precious blood of the spotless Lamb of God, who gave himself for us; and therefore should glorify Him in our body and in our spirit, which are God's. While, on the one hand, we would cheerfully indulge the hope, that the Lord has still a seed among us, devoted to His service; we, on the other hand, cannot deny, that He yet finds much in us, which bows us down into the dust before Him, and fills us with deep sorrow and contrition of heart.

Must we not confess with shame, that evidences are not wanting, how the spirit of this world, which lieth in wickedness,—the love of the corruptible things of this life, and the striving after earthly riches,—are exercising an influence adverse to the pursuit of the one thing needful, and to that brotherly love and unity of spirit, by which the world is to recognize us as Christ's followers? Do we, as brethren and sisters, practise that mutual love, which is the bond of perfectness? Do we seek, with full purpose of soul, so to order our life and conversation, that those around us may see, that the Savior dwells in the midst of us?

What is the state of those, upon whom the hopes of the congregation rest,—the rising generation? Are they, while growing in years and stature, increasing also in wisdom and in favor with God and man? Do they, so far as human discernment can foresee, afford the pleasing hope, that, when we shall once have been gathered to our fathers, they will fill our places, and continue to serve their and our Lord, in the manner handed down by those who went before us?

Here the solemn question urges itself upon parents and others, to whom the care of youth is entrusted: do we feel to its utmost extent the responsibility which rests upon us in the training of our children and of those committed to our charge, and do we consider that their souls, for which we are in a great measure answerable, shall once be required at our hands? Have we during the past year also been diligent, by precept and example, to lead them into the right path? Have we, as much as we were able. directed and encouraged them to pray, to search the Scriptures, and to continue regularly in their attendance at the sanctuary? We cannot, indeed, in our own strength, cause them to walk in the narrow path, which leadeth unto everlasting life. But should they never find the way of salvation, and never experience the happiness of becoming the children of God, and we should have cause to reproach ourselves for neglecting at the proper time, to discharge our duty by word and deed,—how harrowing would then be our grief over our children, and how would we then, but in vain, desire to atone for that, which we, by our own carelessness, had criminally neglected.

Let us seriously turn our attention to all those things among as,

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that are contrary to the mind of our Lord. Not satisfied with unavailing complaints, let each one of us look into the recesses of his own heart, which is deceitful above all things, and carefully examine himself before the Searcher of hearts, in regard to everything that is not right in His sight; nor rest, until He has mercifully assured us of His forgiveness, and received us anew as His ewn. Thus strengthened and cheered, expecting nothing but goodness and mercy to follow us all the days of our life, we will not only ourselves be led by his unerring hand, but will also, as much as in us lies, contribute our part, that the sceptre of our great and glorious Shepherd and Chief Elder, who has always approved Himself faithful, may continue to rule among us and in the midst-of our congregation.

Our interest in the work of the Lord, both at home and abroad, was enlivened and heightened, not only by the regular celebration of the anniversaries of our different missionary and other associations, but also by various other circumstances. Thus it pleased the Lord to call into His vineyard, as assistants in the service, two sisters of our congregation; the one to labor in our immediate vi-

cinity, the other on the mission-field in Florida.

The church erected for the infant congregation at New Philadesphia in our neighborhood was solemnly consecrated on the 1st and 2d of November.

In the course of the year, a small flock has been collected through the labors of our brethren in the mountains of Virginia, to be attended to from here, in the ministration of the Word and Sacraments. It bears the name of Mount Bethel.

From our Cherokee mission, br. Alanson E. Welfare has come hither on a visit, in company with Archibald Henry, one of our Cherokee brethren.

On the 21st of April the ordination of br. Maximilian Eugene Grunert, as a deacon of the Brethren's Church, took place; this brother having received a call to the pastoral charge of the congregation at Bethany;—and on the 30th of November the brn. Francis F. Hagen and Edwin T. Senseman, who had both been in the ministerial service for several years, and lately appointed to other congregations, were ordained presbyters of the Brethren's Church.

After an excessively warm summer, and in consequence partly of the changeable weather in the fall, a kind of influenza prevailed, which proved the occasion for the departure of some of our number from time to eternity.

On the 16th of November our venerable br. and sr. Byhan, who in various ways have long served the Brn's. Church, & who continue faithfully to attend to the negro flock at this place, celebrated their marriage jubilee. As our congregation were on the came day selemnizing their annual festival, our united kind wish-

es were expressed in their behalf by singing a few appropriate verses in the morning service.

As many as 126 new pupils entered our Female Seminary in the course of the year, and at the close of the same, the total number amounted to 175.

The male academy of this place numbered 40 scholars. The brn. Grunert and Thomas Boner left the school, and the br. Constantine Rights and William Meinung entered as teachers in their place.

The number of pupils in the Female day-school amounted to

87; and that of the infant-school to 83.

SUMMARY of all the CONGREGATIONS in WACHOVIA, at the close of the Year 1851.

	COI	MMUNICANTS,	NON-COM.,	CHILDREN,	TOTAL.
1	Salem,	401	62	229	692
2	Bethabara,	47	<b>3</b> 2	46	125
3	Bethany,	147	45	106	298
4	Friedberg	147	102	156	405
5	Норе	23	18	18	59
6	Friedland	48	64	80	192
7	New Philadelphi	a, 13	1	8	22
	Mt. Bethel.	28	9	. 5	42
	•				
		854	3 <b>33</b>	648	1835

To this may be added about 110 communicants and 60 non-communicants and children forming the congregation at New-Salem, Illinois, which would make a total of 964 communicants, and 1041 non-communicants and children; together, 2005 souls.

#### BETHLEHEM.—1851.

"My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure for ever;—thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." Ps. 102, 11. 12. 24—27.

Another of our short, fleeting years hath passed away. In reviewing the varied events of another chapter in the history of our lives, how impressively does the rapid flight of time remind us of

our perishableness, of the instability of all earthly things, and of the frequent changes, to which we and all around us are exposed. How many a change, in our own circle, has actually taken place in the course of the past year! How soothing to the anxious mind. how consoling to the believing heart, the thought, that, amidst all this variableness, to which we and ours and all temporal relations are subject, there is One, who endureth for ever, the unchangeable. Jehovah, the rock of ages, unmoved and immoveable amidst the storms and billows of time, upon whom the church and every individual soul may safely build the fabric of their hopes: "Jesus Christ, the same, yesterday, to-day, and for ever." How strong was the consolation derived from the Doctrinal Text for the first day of January, 1851, which formed the subject of the sermon on new-year's day: "Grace be unto you, and peace, from him which is, and which was, and which is to come." And, has not this unchanging faithfulness, in the year now closed, as in times past, been realized in the experience of every one, that put his trust in Him? "This shall be written for the generation to come; and the people, which shall be created, shall praise the Ps. 102, 18.

The retrospect of this first year in the latter half of the nineteenth century, like that of every preceding year, presents a bright and a dark side; not, as though there could ever be a dark side in the dispensation of divine Providence, even the most mysterious and afflictive,—for: "His every act pure blessing is,—His path unsullied light."—But, when faithfully examining ourselves, we discover in our deportment towards Him, who ever loves, whether he smile or frown,—a dark side of the picture, which presents itself to our mind's eye, at the close of the year. Let every one, in the retirement of the closet, humbly and penitently review the past, before the unseen, yet all-seeing Searcher of hearts, and erave his pardoning mercy; while, at the same time, offering up unto him unfeigned thanks for all the grace and support, so undeservedly vouchsafed to himself and his family throughout another period of our earthly pilgrimage.—

In a retrospect, such as we are now to take in our collective capacity, we must confine ourselves to those events, which distinguished the past year, in our relations as members of the church, or as citizens of the commonwealth. Has it not been,—thanks to the Lord's mercy and loving kindness!—for us and our fellowinhabitants, a year of peace, of rest from without, of general prosperity, and of prevailing health? The last winter, like the preceding, had not been comparatively severe; but the frosts of a late spring destroyed the prospect of fruit, and subsequently the great heat and drought proved injurious to vegetation. Still, we found abundant cause to bless the Giver of every good gift for the results of the harvest, more favorable in some respects than had been sm-

ticipated, and for some supply of water before the beginning of winter, which set in early, and with great severity, in so much that the Lehigh was frozen quite across, which had not been the

case for a number of years.

Amidst the prevalence of general health, a few families suffered greatly, from scarlet fever in the spring, and from a typhoid fever in the fall; neither of these diseases, however, was permitted to spread. The number of deaths was somewhat greater than last year. Among the deceased were a few aged members, such asthe single sr. Theodora Mack,\* who attained to the age of 92 years, and had for half a century served as a teacher of youth. Others were called away in the prime of life, and some after severe sufferings. The last day of the closing year was distinguished by a funeral. The Saviour, however, seemed to appeal most powerfully to the young; several children, who attended school, and other youth, after but a short illness, were removed from time to eternity, among the rest a pupil of our Female Seminary; while a little boy, whose parents reside here, venturing into the water, was drowned. O that our beloved youth would attend to these loud calls, so as to consider the things belonging to their eternal peace, and faithfully improve the means of knowledge and of grace, so abundantly provided for them !-

After a course of preparatory instructions, 22 male and 11 female candidates, including four persons not in connexion with our church, were on Palm Sunday confirmed in their baptismal covenant, and on Maundy Thursday partook with us, for the first time. of the Lord's supper. Of this sacramental repast, on Maundy Thursday and Good Friday, 500 communicants were partakers. including a number of guests from other denominations. rious festivals of the Christian church, and the memorial days of the Brethren's congregation and of the different classes according to age, sex and condition in life, were celebrated in due order, and proved seasons of refreshing to every longing soul. The celebration of the memorial-day of November 13th was unavoidably postponed to Sunday, the 23d of that month, by reason of certainalterations in the church, undertaken this fall. It had appeared, desirable, to extend the organ-gallery, for the better accommodation of the musical choir, and to lower the pulpit, hitherto inconveniently high for both speaker and hearers. The last sermonfrom the old pulpit was preached on Sunday, the 28th of September, from Neh. 8, 4. &c., with thanksgiving to the Lord for the blessings, which, for the space of 45 years, had attended the preaching of the gospel, proclaimed from that place by a succession of his ministering servants.—While these alterations were in progress, the services of the Lord's day were regularly kept up in

<sup>\*</sup> Her parents were Missionaries among the Indians, some of whom were present at her

the church, with the exception of the two last Sundays, Nov. 9th and 16th, when the congregation met in the old chapel, which had been consecrated a century ago, and the use of which, at this time, recalled to the minds of the elderly portion of our members many pleasing reminiscences of their early days. The contemplated improvements having been completed, we returned to our sanctuary, which was, in a manner, hallowed anew unto the Lord, on the above-mentioned festal day, when we likewise celebrated the holy communion.—On the 27th of November, the general day of thanksgiving, recommended by the Governor of this commonwealth, in unison with most of the States of our Union, -so happily preserved, through the mercy of God,—the first sermon, (on Gen. 28, 17.) was preached from the new pulpit, which was thus dedicated to the service of the Lord, with fervent prayer for renewed blessings upon the preaching of the gospel. We called to mind, how our fathers in the year 1743 had consecrated the first, and in 1751 the second chapel in this place, and in 1806 the present place of worship; returning thanks to the Lord for all his spiritual and temporal benefits.-

In the course of this year also, the congregation received accessions from without by the immigration of members from some of our settlements in Germany, while others found a home else-Several families also removed from here, among the rest, to the vicinity of a former Indian mission-station, named Wechquetank, in Monroe county, beyond the Blue Mountains, where, possibly, a little flock may hereafter be gathered, in connexion with our church. A number of persons, residing here, likewise applied for admission to church-fellowship; the greater part of whom, however, could not yet be received, in as much as another change in the constitution of the Brethren's congregation in the borough of Bethlehem and vicinity, which was introduced in the course of this year, required a revised edition of our rules and regulations, and these could not be published, so as to be presented to those applicants, until toward the close of the year. Various considerations led to the incorporation of our church in this place, which measure having been proposed and discussed, with the sanction of the proper authorities, was on the 13th of February submitted to a numerous meeting of the congregation-council, and being adopted, was carried into execution by an act of Assembly of this state, during their session at Harrisburg, and on the 3d of April received the signature of the Governor. The first election of elders and trustees, agreeably to the provisions of the charter, was held on the 22nd of the same month. As members of the board of elders, which took the place of the late "Elders' Conference, and of which the ministers of the congregation are members by virtue of their office, two brethren were elected from the midst of the communicant-congregation; as members of the board of trustees, which superseded the former "Warden and Committee," six brethren, and as members of the school-board, jointly with the elders, three brethren were elected. The new rules and regulations, having received the sanction of the "Provincial Elders' Conference," were adopted by the congregation-council, on the 28th of August, and being printed in the German and English languages, were submitted to the individual members for their signature, previous to the first annual election on the 18th of December, when all the brethren, whose term of service had then ex-

pired, were re-elected to their respective offices.—

Among the ministers of the congregation the following changes took place:—Br. Henry A. Shultz having, with the sanction of the lot, resigned his station as a member of the Provincial Elders' Conference, an election was held to supply his place, when, from among the brethren, who had received the highest number of votes, br. Charles F. Seidel was appointed by lot to fill the vacancy in that board. Br. Wm. H. Van Vleck having thus become the senior pastor of the congregation, br. Lewis F. Kampmann, now of Gnadenhuetten, Ohio, was called by lot to the office of junior minister at Bethlehem, which appointment he accepted, in humble reliance upon the Lord. Br. Kampmann being prevented by sickness from following his call before winter, and br. Shultz being requested by the Prov. Elders' Conference, to officiate meanwhile in his stead, the latter accordingly entered upon the duties of this charge.

Br. Seidel, who, with his companion, had served the congregation ever since the year 1817 in various capacities, and in whose recent illness and recovery we affectionately sympathized, having thus retired from his pastoral relations, expressed the feelings of his heart on this occasion, in a sermon preached on the first Sunday in Advent. May the Lord, in answer to our prayers, support His aged servant in the discharge of his new and important functions, and grant to him and to dear sr. Seidel, after a long day of service, a serene evening of their life, in the midst of this congre-

gation.\*

The past year was likewise distinguished by the first assembling, in later times, of a Ministers' Conference, at this place, held from the 16th to the 19th of September. This unofficial meeting, convened in compliance with an invitation, signed by several brethren, was opened on the above memorial-day of the servants of the Lord in our Church, and during the four days of its continuance was owned and blessed by Him, who since the 16th of September 1741, for the space of 110 years, has so graciously approved himself as the Chief Elder of the Brethren's Unity. Several of the ministerial brethren addressed this congregation, and subse-

<sup>\*</sup> Br. Seidel Mad, since 1817, baptized 14 adults and 306 children, confirmed 285 persons in their baptismal covenant, and married 120 couples.

quently a letter of salutation and encouragement was directed, in the name of the Conference, to the different congregations of our district. Might the blessings, enjoyed by the servants of our Lord, be extended everywhere to the people of their charge!

Our theological seminary, the senior class of which was, in the course of the year, again transferred to Nazareth Hall, continued to be an object of prayerful interest, as was also the Female Semisary in this place, which at this time numbers 130 pupils. May both institutions, with all our different schools, become more and more nurseries of the Holy Spirit, in which youthful souls are trained up for the Savior and for heaven.

In our day-school, the place of br. Francis Wolle, who had retired after a service of several years, was filled by br. William

Reichel, as teacher of the first or highest class.

Among the numerous strangers, who visited this place, in t course of the summer and fall, were several clergymen, one whom, an agent of the American and Foreign Christian Union, delivered a discourse in our church, and obtained contributions in aid of the association. On thanksgiving day, a collection was taken up in behalf of the Pennsylvania Bible Society. Opportumities thus frequently offered for taking an active part in the extension of the Redeemer's kingdom, both at home and abroad, among the rest in contributing towards the building of an Evangelical Lutheran Church at Milwaukie, and by a collection in aid of the Philadelphia Sabbath Association, which supports missionaries laboring among the boat-men on the canals of this state. Br. Wm. Eberman, who had commenced preaching and distributing tracts to the boat-men on the canal at this place and at Freemansburg, being called to Nazareth as warden of that congregation, his place has since been supplied, so far as practicable, through the services of a missionary sustained by the above association, who travels on the Delaware and Lehigh Canal, and who also preached in our church, giving an interesting account of his labors among that heretofore neglected class of men. Testaments and tracts have likewise been distributed among them by one of our brethren. Our Tract Society, which was revived last year, continued its efforts by means of the monthly tract-distribution from house to house in this borough, and occasionally in the neighborhood and elsewhere, beyond the Blue Mountains. A depository has been opened for the sale of the American Tract Society's publications, together with Bibles, Testaments and Hymn-books, including the new edition of the English Hymn-book of our church, published this year at Bethlehem.—

That part of the great work of spreading the gospel in Christian and Heathen lands, committed to the Brethren's Unity in particular, justly claimed our most active co-operation. Of our missions among the heathen we were reminded by reports or visits

en the part of our missionaries, by the anniversaries of our missionary-societies, and by the semi-annual missionary-sermons. One of the latter was preached with lively interest in the cause of our missions, by a candidate for the ministry, visiting this place. who likewise addressed, in an impressive manner, the Sundayschool, now numbering upwards of 200 scholars. In behalf of our Home Mission Society, sermons and addresses, partly by brethren from other places, were delivered previous to, and on the day of the anniversary; and fairs of fancy-articles, prepared by our sisters and other friends, and by the pupils of the Female Seminary, were held in the course of the summer, the handsome proceeds of which were devoted to our Home Mission cause. A Dorcas Society also furnished articles of clothing for our new mission on the Mosquito Coast; which were thankfully acknowledged. The interest felt in regard to the Home Mission effort among the Germans in Greenbay, Wisconsin, was evinced by the contributions collected through br. Fett towards the building of a Moravian church and parsonage in that place. After visiting several other congregations, he returned to his post, and, according to the latest accounts, the cornerstone of the church was laid, and the building actually commenced before winter.

Br. and sr. Kaltenbrunn, who arrived in the course of the year from Germany, and here united with the Brethren's Church, have been called to New York, to labor among the Germans of that

City.

This year also, the doctrine of a crucified Savior has been preached, statedly or occasionally, by brethren from here, in different churches of the neighborhood. The new Lutheran and Reformed "Salem Church" in this borough, the cornerstone of which had been laid in the fall of last year, having been completed this spring, was solemnly dedicated to the worship of the Triune God on Easter-Sunday; our own congregation manifesting a cordial interest in this transaction, and our ministering brethren, in accordance with the friendly invitation received, uniting with the attending clergymen of the above denominations, in the services of the occasion. These were continued on Easter-Monday. in both languages, in presence of a concourse of people from this place and the surrounding country, and were heightened by appropriate anthems, performed with the aid of our musical choir. May the blessing of the Lord rest upon those united congregations, who have since elected their respective ministers, and with whom, as with the other Christian societies organized and worshipping here, we desire to cultivate brotherly love and unity of spirit, laboring together hand in hand, for the advancement of the same glorious cause. The graveyard, belonging to the new church, has likewise been opened for interments, and the new cemetery, laid out by our own community, has been greatly improved.

rapid extension of the borough, by the erection of new buildings. still continued in the course of this year, and we had so much the more cause for mankfulness to the Preserver of men, for the merciful protection, experienced throughout this period, from severe calamities, and among the rest from danger by fire. Of this we were forcibly reminded, shortly before the close of the year, when, in one of our dwellings, a fire was providentially discovered and subdued in time to prevent its spreading, which, from the intense cold and the high wind prevailing, might have proved seriously alarming. Thus, from the beginning to the end of the year, we daily found abundant reason to adore the unchanging faithfulness of our gracious God and Savior, for the unnumbered and unmerited mercies, both temporal and spiritual, bestowed upon us by his bountiful hand. Then let every one respond: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Ps. 103, 2—4.

The number of souls, connected with this congregation, at the close of the year, including 289 children of members, was 1007;

exclusive of 130 boarders in the Female Seminary.

# GENERAL CHURCH INTELLIGENCE,

OR WEEKLY LEAVES, COMMUNICATED BY THE U. E. C., FROM THE 7TH TO THE 31st OF Dec. 1851. (No. 56—52.)

1. From Paramaribo we again received sad tidings of mortality. Br. Wullschlægel reports the departure, on the 27th of Oct., of the single br. Frederic John Meyer, in the 31st year of his age, whose being taken with the yellow fever was noticed in our last. His decease was followed on the 18th of Nov. by that of the married sr. Dorothy Stanke, late Engler, at Liliendahl, in consequence of dropsy in the chest, in the 35th year of her life. Since then, no new cases of sickness had occurred. Sr. Hartman had returned from Bergendal to the congregation of free-negroes at Bambey; br. and sr. Sand were also on the point of leaving for that post, which for a time had been destitute.

2. After an interval of some length, we received letters from our brethren on the Mosquito coast. Br. Lundberg had five Indian boys in his school, and takes great pains to learn their language. In their excursions by water, our brethren are often exposed to danger. Br. Kandler, in going up Bluefields river with several men, to procure timber, had a severe fall, in stepping out

of the boat, from the painful effects of which, at the date of the letters, the beginning of November, he had not entirely recovered. Our missionaries were grateful for the presents and entered from Eu-

rope.

3. From South Africa our advices are to the 24th of October. A Br. Lehman, who, under a compiletion from government, had frequently to go to Port Elisabeth for a supply of provisions, intended soon to return with his wife to Enon, where all was still quiet. Br. Charles Nauhaus writes, that at Fort Peddie on the 24th of September, an attack on the part of the Kaffirs was expected, which spread a great alarm, and induced our missionaries to retire from their lodgings in the village to the precincts of the fort; but it passed off with a mere panic.—Our brethren at Shiloh, whose last letters were dated the 21st of Sept., had likewise been alarmed on the 7th of that month, by a band of rebel Hottentots from Mapasa's camp, who approached the town, with a view of carrying off the few remaining herds of sheep and cattle. design, however, was discovered in time to be frustrated. was most painful to the missionaries was the circumstance, reported by a Tambookie, who was taken prisoner on this occasion, that among the robbers were several, who had formerly belonged to the congregation at Shiloh .- At Clarkson, all our brethren and sisters were well. Br. and sr. Wedeman had gone to Robben Island, to take charge of the lepers in the hospital, in place of br. and sr. Stolz, who were going to Elim.-

4. At Herrnhut, on the 26th of December, 1851, br. Charles Frederic Schordan, a member of the U. E. C., and br. Matthew Wied, who had received a call to Christiansfeld, were ordained presbyters by br. John Martin Nitschman, bishop of the Breth-

ren's church.

# HOME MISSION INTELLIGENCE.

a. Br. Iversen's visit to the Norwegian Settlements in Illinois, late in the fall of 1851.

On the 23d of November I left my home, near Greenbay, in a propeller, thus embracing the last opportunity by water this fall, for Chicago. Accustomed to Christian intercourse, my feelings were often wounded by the profanity on board. Landing at Chicago on the 28th, after a boisterous passage, I immediately called upon the Norwegian clergyman, who was surprised to see me so late in the season, but received me more cordially than ever. At his house, I met with a merchant from Ottowa, with whom I had lodged at the time of my spring visit, and in whose company I

now proceeded by railroad, anxious as soon as possible to reach the Norwegian bettlements. On Saturday evening, the 29th, we arrived at the great Norwegian Settlement on Fox River, where, in the spring, I had preached the word of the cross. We at once went in quest of a dear brother, with whom I had then become acquainted, and were joyfully welcomed by his family; himself not being at home. I here learnt, that the settlers had been looking with anxiety for my arrival, being desirous to hear more of a Savior's love. After a few hours, the brother arrived, and in the fervency of his heart embraced me, bidding me heartily welcome. Having heard little else but evil on my journey, I was so much the more refreshed by the conversation of this evening in the midst of a Christian family. On the following day, Sunday, I had three services, which were numerously attended, and many tears were The Savior knows, what was effected by the power of his Late in the evening I visited another pious family, agreeably to their urgent request. The above-mentioned merchant from Ottowa, who, at the time of my first visit to Illinois, was very reserved, and seemed averse to the doctrine of a crucified Savior. now appeared quite subdued; and being unable to tarry longer in the settlement, he made me promise to be at Ottowa next Saturday, so as to preach there at the courthouse on Sunday, and to baptize his infant son; engaging to publish a notice of the meeting in several papers, so as to reach the Norwegian settlers in the surrounding country. With this I cheerfully complied. On Monday, Dec. 1st, after conversing through the day with several persons on "the one thing needful," I had an evening-service, two miles from my lodgings, which the Savior owned in a special man-It was truly a blessed evening. Individuals, who had never before attended a religious meeting, were present on this occasion, and listened with fixed attention. I felt truly happy, thus to commend my faithful Savior, as the sinner's only refuge. On Tuesday, we had cold rain and snow in the morning; but in the afternoon I could proceed with the above dear brother in his own conveyance to another settlement on Little Indian Creek, where we arrived in the evening, quite chilled with cold. We were kindly received by a Christian family, under whose roof I had a meeting the same evening, which was well attended. I had previously heard, that in this settlement and in the next on Big Indian Creek, there were several believers and other awakened souls. some being Lutherans and some Baptists, who had formerly met together, to read and meditate upon the word of God, and had even commenced building a church jointly, being all united in But, ere long, unhappy differences arose, even among the Lutherans themselves. The faithful souls, having heard of my intention to come, in compliance with their request, had longed for my arrival; and now learning that I was here, came together fromevery quarter, hoping that peace might now be restored; and even the Baptist brethren would not stay away. I tarried in this settlement from Tuesday evening to Saturday morning, and had eight meetings, of which two, and particularly the last, were attended with a special blessing. In the former of these two services, I spoke from John 13, 34. 35. and in the latter from 1 Cor. 13. The spirit of love came down; every heart was touched; they looked, one at the other, with a tearful eye, expressive of brotherly forgiveness, while Zinzendorf's Hymn: "Flock of Jesus, be united." (of which we have a good translation) was sung with overwhelming emotion. After each discourse, the most important points of doctrine were discussed in love and simplicity, which was productive of a happy result, and at the close we knelt in prayer, looking up with tears to Him, whose heart was pierced for us on the cross. Without entering further into details, I may add, that the Savior truly melted these believing souls together by the fire of his love; indeed, it seemed, as though they could not separate one from another, nor part from me; some regretting, that I could not stay longer, and expressing their wish, that I might, if possible, spend my life among them. I urged them, to look away from the poor servant, and cleave to the Master, who alone could save them. "Be it so," they replied; "still we desire to have among us a witness of the cross, whom we may love, etc." I was engaged with them till 12 o'clock at night; one needed spiritual advice; another requested an explanation of a scripture passage; a third wished to know, how brotherly union might best be preserved. But all this proved any thing but burdensome to me.

On Saturday morning, December 6th, I proceeded to Ottowa, and on my way, in a small town, met with some of my countrymen, among whom was a family of believers, whose love to the Savior was refreshing to my soul. At noon we entered Ottowa, where the above-mentioned merchant received us with open arms. Through the night and on Sunday morning we had a heavy rain, which threatened to prove an obstacle to the attendance of the people from the country; nevertheless a good many came. the spacious court-room might have accommodated twice that number. The Lord supported his weak servant, and knocked loudly at the door of many a heart. After the sermon, an infant was solemnly presented to the Lord in holy baptism. Towards evening I returned with the family of the brother, so frequently alluded to, in an open wagon, in a drenching rain, to the settlement on Fox River; neither the inclemency of the weather, nor the darkness of the night annoying us, for we were joyful and glad of heart. We arrived late at the brother's home, but ere we retired to rest, we united in offering up thanks and praises to the Savior, who had been so gracious unto us. On Monday, the 8th, in the evening, we had a farewell meeting, in which I spoke from \*12

the Doctrinal Text of the day, I Peter 4. 10. We were all melted to tears, for the Lord himself spake to every heart. After service, I took an affecting leave of several pilgrims in the narrow path to heaven. On Tuesday morning, after commending one another in prayer to our Great Highpriest, I set out in company with the above brother, and another christian friend, who loves the Savior. After a few hours, we reached Georgetown, where I hoped to meet the stage, which, however, I was now informed, would not arrive before mid-night. In this village, where I was thus detained all day, there is but one Norwegian resident, a bible colporter of my acquaintance, who hospitably entertained me. Here I had to bid adieu to the faithful brother, who had accompanied me, and it was mutually painful to part. In the evening I was invited to visit Sussex, by an American physician, of the Methodist society, who had a long conversation with me relative to our Church, of which he had but little knowledge. He is also a true friend to our Christian Norwegians, whom, I thought, he extolled but too highly. The stage did not arrive until 7½ o'clock in the morning, and being crowded with passengers, who were going on, I had to take my seat with the driver, exposed to the severity of the cold. We were all day in going twenty-two miles. and the stage breaking down, had great trouble in repairing it. Late in the evening we reached Aurora, where a warm room proved a great luxury. On Thursday the 11th I proceeded by railroad to Chicago, where I arrived at noon, after travelling in Illinois 200 miles and upwards.

In Chicago there is much of religious interest apparent among my countrymen. I found open doors everywhere, and was requested to visit from house to house, to converse with the different families; and all this, with the approbation of the minister, with whom I made my home, On Friday I had an evening-service, and on Sunday, the 14th, I preached in his church, to a crowded audience. I had never before addressed so numerous an assembly. The crucified Redeemer was present in the midst of us, and my heart was enlarged, rejoicing in the Lord. On Monday morning, the dear Norwegian minister accompanied me to the stage office, but every seat being engaged, I was detained another day. Passing over the discomforts of the journey, arising from cold weather, detentions and profane company, I will only mention, that I stopped a day at Milwaukie, where I visited several families of our people, still waiting for an opportunity to join us, with whom I had a meeting in the evening, which proved a blessing to our souls. Arriving at Fond du Lac in the night of the 17th December, I felt so much indisposed from exposure to the inclemency of the weather and other hardships of the journey, that I found it quite a relief to be detained until Saturday morning, in waiting for the Greenbay stage, although I longed to be at home.

Somewhat recruited, I left at 4 o'clock that morning, cheered by the hope of arriving at the end of my journey late in the evening. But I was disappointed: the state of the roads being such, that we were compelled to stop fifteen miles from Greenbay, and it was not before Sunday morning, December 21st, that I was permitted to reach my beloved home, where I had the happiness of once more meeting my faithful partner, and our dear people, and uniting with them in thanksgiving to the Lord, who had so mercifully preserved me in all my journeyings. Whatever may have been accomplished, to Him be all the praise!

A word more, in reference to my own little flock. In my last, I hinted, that our beloved people were beginning with more earnestness to seek the Lord. This I am now enabled to confirm. Before I started on my journey, the sisters evinced a desire, to do something for the mission, by the work of their hands; and they met for the first time on the 17th of November last, for this purpose, when we could not refrain from shedding tears of joy.-Since my return, it appears, as though a new work of grace had commenced. At Christmas we noticed the first beginnings, among those, in whom we had hitherto observed no evidence of love to the Savior, and also with such, as had for some time past been apprehended by the power of divine grace. This kindled a flame in my own heart. By request, I preached on the first and second Christmas day,—three sermons each day, — when all seemed to be bowed down before the Lord. Several came to me in private, to pour out their burdened souls. On the 27th of December we had a blessed lovefeast; on Sunday the 28th I again preached twice, and in the evening we sacramentally enjoyed the Savior's body and blood, in the holy communion. After this season of refreshing from the presence of the Lord, I heard expressions from the lips of our people, which caused my heart to weep for Several have been brought to lie low in the dust, at the foot of the cross, humbly looking for the assurance of pardon. I am far from thinking, that all is accomplished. I know too well the wiles of the adversary, the allurements of the world, and the deceitfulness of the human heart. While these tokens for good have cheered me, there are not wanting discouragements to distress and humble me, in beholding such, as are yet unconcerned for their souls, while they repeatedly hear: "It is time, to seek the Lord!" Often I spread their case before the Lord, with an aching heart; and He comforts me with the hope, that he will heal them also. Brethren, pray for us!

Tomorrow I intend to start on foot, in company with several brethren, on the ice for Sturgeon bay. Of this excursion I hope to send a report in my next. With kindest regards to the Board, and to all the members and friends of our Home Mission Society.

I remain your affectionate brother

Town of Fort Howard, Greenbay, January 6th, 1852.

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A. M. IVERSEN.

# b. Hendricks County, Indiana.

It is already known to the readers of the Miscellany, that we have a little society in Hendricks county, Indiana, in connexion with the Moravian church; and that we have purchased a small piece of land for the purpose of erecting a place of worship for that little society, where they can assemble from time to time, and be edified in listening to the word of the Lord, and occasionally

commemorating His dying love.

They have, during a part of the past year, worshipped in a very uncomfortable remnant of a log school-house, in which they were not only suffering from cold, but endangering their health. there is a little knot of pious souls, laboring under these and other privations, of which no one, who has not been there, can form a just idea,—who are praying and toiling hard, and making sacrifices, that they may be enabled to erect a church,—while every lawful effort is made to increase their living membership—that they may also be able to support a minister of their own. this end, br. Charles Spach was to have removed there on the 1st of this month, having sold out in Putnam county, and purchased a good farm in Hendricks, located in the neighborhood of our proposed church. It has been already stated, and is now repeated. that land can be had there for a comparatively low price-that a few mechanics of different trades, and one or two professional men would doubtless do well there in business. The last year, it was rather unhealthy there,-but not worse than in other sections of the state,—nor so bad as in some;—indeed there was a great deal of sickness throughout, and the past year has been perhaps unequalled in this respect. I have been repeatedly told, that Hendricks county is as healthy as any part of the state. -

Should any one wish to make further inquiries, it would afford me pleasure to give all the requisite information, during my pres-

ent visit.

Bethlehem, March 20th, 1852. C. BARSTOW.

Note.—The cause of this infant society is warmly commended to all our dear brethren and sisters. Donations towards the intended church will be gratefully received by br. Barstow, during his stay among us, or may be remitted, after his departure, to the treasurer of the Home Mission Society, br. J. F. Rauch, at Bethlehem. Penna.

# c. New York City.

Letters, received from br. Kaltenbrunn contain the following

particulars :-

NEW YORK, JANUARY STH, 1852.—Agreeably to the intimation in my last Report, I have since been visiting the Germans in the North East Section of the City, between 30th and 50th Street. They live a good deal scattered, in those parts where houses are

as yet but sparsely erected; but I found comparatively fewer decided infidels than in the more densely inhabited districts, and in several families, among the rest in one of the Catholic faith, I was greatly encouraged to commence divine service there; which, in the name of God, I intend to try. Next month I shall probably remove thither, so as meanwhile to hold meetings in my own dwelling. For our services here in the city, a room has been offered to us, hitherto occupied by the Baptists. It may be expected, that our meetings will be more numerously attended, as soon as they are held on Sundays in the day time. Two families, who regularly attended, have moved away. Baptisms and marriages have been repeatedly requested; all which I have referred to br. Bigler; but in most cases the parties preferred applying to German cler-

gymen, who are nearer at hand.

FEBRUARY 7TH, 1852.—The room, alluded to in my last, has now been rented by the Committee of our Home Mission Society in this City, and was opened for divine service on the 18th of last month. The Daily Word for the day proved very encouraging: "Behold, I am with thee, and will keep thee in all places, whither thou goest." Gen. 28. 15. May our faithful Lord and Savior always be with us, and graciously own our feeble endeavors! Of great progress in the work, I am not yet enabled to speak. The number of regular attendants is from twenty to thirty. In the course of my visits, I still meet with the same difficulties as heretofore. Some demand extraordinary evidence before they believe in the bible; others declare, they will never go to church again, being disgusted with the preaching they have hitherto heard in this country. Thus "the Jews require a sign, and the Greeks seek after wisdom." Among the few, who are not decided infidels, and yet very rarely attend divine worship, I discover more and more a lamentable indifference towards the gospel; still, I visit them again and again, in hopes of yet "compelling them to come Some are deterred by the fear of being called upon for contributions; other's will not give up working on the Lord's day. Ah! the case of most of these Germans is deplorable. Nor is there a lack of opposition on the part of a rival-interest, seeking to throw suspicion upon our church. In the face of all these obstacles I still hope, that, in answer to prayer, more and more will be gathered into the fold.

For baptisms and marriages I have again had repeated applications, and also to administer the communion to a sick person. At the last communion season, several of those who attend my services, partook with the members of our English congregation; while others still hope, that the sacrament will be administered to them in their own language,—which all would greatly prefer. I have not yet removed my family, having been unsuccessful in meeting with a suitable dwelling in the neighborhood alluded to. It becomes more and more evident, that German services in that district would be desirable, and I shall accordingly make the attempt, as soon as I can obtain a

proper locality; although, if my labors should be blest, I shall be called upon to perform ministerial functions, such as baptisms, marrriages etc., more frequently than here in the city, on account of the greater distance of the German churches.

Note.—The ordination of both br. Barstow and br. Kaltenbrunn is expected to take place after Easter.

#### BROOKLYN, Long Island.

From letters, received by the P. E. C., we derive the following gratifying intelligence of an encouraging movement at Brooklyn, Long Island. The members of our New York congregation, residing in Breoklyn, have long ago expressed the desire of having a Moravian church in that Efforts were made, to collect funds, to purchase ground for the building of such a church; and they succeeded so far as to secure a suitable site; but here the enterprize seemed for a time to rest. In order to encourage the members there, br. Bigler, the minister of our congregation at New York, had a weekly meeting with them, for four or five winters past; but was prevented by circumstances, this winter, from keeping up these services. Recently, the members have succeeded, with the sanction of the P. E. C., to obtain a room, in which to hold Sunday and weekday-evening services, and also to commence a Sunday-School. After a meeting for consultation and prayer, in reference to this undertaking, held by br. Bigler on Friday evening the 13th of February last, a beginning was made on Sunday, the 15th, in the name of the Lord. Br. Warman of New York will preach twice on Sundays. in the morning and afternoon; br. Bigler will keep up the meetings on Friday evenings. The Sunday-School, also, has been organized. At the preparatory meetings and the holy communion, the Brooklyn members will continue to attend in our church at New York. It is fully understood, that they remain in fellowship with the congregation at New York, but will, as soon as practicable, take measures to erect a place of worship for themselves upon the plot of ground purchased some time ago, and so improve the remaining portion of their ground, as to make it a source of revenue, to support here-after a pastor of their own.—Most cordially do we respond to br. Bigler's closing remark: "My heart's desire and fervent prayer is, that the Lord would bless our efforts, and give success to the work."

#### THE RITE OF CONFIRMATION.

The Church has again entered upon the season of Lent, set apart for the purpose of meditating in a special manner upon the sufferings and death of the Redeemer; thus preparing our minds for the celebration of the holy week of his passion, and the festival of his triumphant resurrection. It is, at the same time, that period of the year, wherein those, who desire to be confirmed in their baptismal covenant, are wont to attend a course of instruction, preparatory to their Confirmation on the Sunday before Easter, and to their admission to the Lord's table amidst the solemnities of the Passion-Week. This ancient rite of Confirmation is of the most serious and sacred import; and it is of the utmost importance, that the candidates themselves, with the whole congregation, be correctly informed and deeply impressed in regard to its high character and momentous obligations. There is great danger, of its being considered merely as a well-meant and timehonored usage, to which the children of the Church, baptized in

their infancy, conform, when arrived at years of reflection, with a view of being admitted to the privileges of members in full-communion. It is too apt to be overlooked, that privileges always involve duties and responsibilities; and this solemn transaction is too often regarded and treated as a mere matter of form, which leaves the heart untouched, or, at best, is attended with transient emotions, as, "the morning cloud and the early dew, which goeth away:" thus exercising no decisive influence upon the character of its subjects or their future course through life. The more such defective and erroneous views prevail, the greater is the peril that threatens the purity and consistency of the Church; and it is of so much the more importance, to set forth, from year to year, the serious and solemn obligations, devolving upon those confirmed, not only for the time being, but for the rest of their lives, and hence upon all the communicant members of the congregation, to "follow the Lord fully." The subject addresses itself to all those, who have been heretofore, or are about to be confirmed in their baptismal covenant,-to all, who thus are, or desire to be henceforth participants of the holy communion.-

In the sacrament of holy baptism, the Triune God entered into covenant with us, while yet unconscious babes. In the bosom of the church, we have been "brought up in the nurture and admonition of the Lord." When arrived at years of discretion, it is for us to say, whether we will, with full purpose of soul, take upon ourselves the obligations of the baptismal covenant; and this is done, agreeably to the usage of our church, in the rite of Confirmation, and sealed in the sacrament of the Lord's supper. firmation, accordingly, implies a public and solemn profession of our faith in Christ, as our Savior, a surrender of the heart to Jesus, a renunciation of the world and its vanities, of the service of Satan and sin, and a consecration of ourselves, with soul and body, unto God,-not for the present only, but for the whole of our future life. Then, let those who have been, or are about to be confirmed in their baptismal covenant, and who have sealed or are preparing to seal that covenant at the table of the Lord, prayerfully consider the extent and solemnity of the obligations assumed, the sanctity of the vow thus taken in the presence of God and the church,—a vow no less binding, when years have rolled away. It is recorded in heaven, as on earth. In the ordinance of baptism, the Lord already said to us: "I will make an everlasting covenant with you;" in the act of confirmation we reply: "now it is in mine heart, to make a covenant with the Lord." Uniting in this solemn pledge, the candidates virtually say to one another: "Come, let us join ourselves unto the Lord in a perpetual covenant, that shall not be forgotten;" and to the church of their choice: "Thy people shall be my people, and thy God my God;"-while the church responds to each and all thus confirmed :-- "Thou hast avouched the Lord this day to be thy God, and to walk in his

ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee (even in holy baptism), and that thou shouldest keep all his commandments."-Surely, this is a covenant not to be lightly esteemed; these are engagements, not to be trifled with,-promises, not to be slighted or broken. Are we not bound by the highest obligations, to "follow the Lord fully," that is, sincerely, exclusively, entirely, openly and steadfastly, even unto the end? Is not this an engagement between us and the Searcher of hearts; between us and Him, who has a twofold claim upon us, by the right both of creation and redemption? And does not this covenant involve, not only our highest duty, but our sole and supreme happiness, in time and in eternity? Nor are we to depend upon our own unaided energy or fidelity, but prayerfully to rely upon the faithfulness of Him, who saith even to the feeblest of his followers, as he once said to his apostle: " My grace is sufficient for thee; my strength is made perfect in weakness."-Then, be ye strong in the Lord, and in the power of his might. The eyes of the church and of the world, of men and of angels are upon us, while, from the eternal throne, a voice is heard, saying: "Be thou faithful unto death, and I will give thee a crown of life."-

# REPORT OF THE TREASURER of the Young Men's Missionary Society at Bethlehem, submitted at the Annual Meeting, January 18th, 1852.

In presenting the following, we cannot forbear to mention, that our receipts for the past year have exceeded those of any other by a considerable sum, notwithstanding that the contributions of various active and honorary members, resident at a distance, have not yet been handed in.—The receipts during the year 1851 amounted to \$164 604 as follows:

Collection at last annual meeting - \$16 33\frac{1}{2} Bequest from br. James A. Rice, dec., - 50 — Contributions of Active and Honorary Members, 82 31	
Donations - 6 75	
Balance from the Museum Fund, 9 21	
• • • • • • • • • • • • • • • • • • • •	\$164 60}
Balance in the Treasury, January 1851,	219 18
	\$383 78 <del>1</del>
The disbursements have been as follows:	
Appropriation to G. M. Diacony - \$50 -	
br. Pfeiffer on Mosquito Coast 30 —	
br. G. F. Oehler, - 25 —	
br. George Weiss, 20 —	
br. Eug. P. Greider, - 10 -	
Incidental expenses, and Postage 2 661	
	\$137 66}

Leaving a Balance in the Treasury, January 18th, 1852, of \$246 12 J. H. Welle, Treasurer.

# Moravian Church Miscellany.

NO. 5. MAY, 1852. VOL.

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## **BETHLEHEM:**

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# Moravian Church Miscellany.

NO. 5.

MAYMAS2.

VOL. 3.

# FOREIGN MISSIONS.

(From "Periodical Accounts.")

#### LABRADOR.

The goodness and mercy of the Lord have been anew displayed to the Brethren's Society in London for the Furtherance of the Gospel, and to the Mission, for the temporal support of which it has the privilege of caring—in the safe return of the Harmony from her annual visit to Labrador. After a voyage, the longest and most tedious, if not the most perilous, that has been performed during the past twenty years, she was brought, unharmed, across the ocean, by the guiding but invisible hand of the Almighty Lord, to whose service she is dedicated, and was permitted to resume her anchorage at Horselydown on the 5th of November last. For the protection once again vouchsafed to this favored bark, and to all on board of her, on the passage out and home, the members and friends of the Society will doubtless unite, in a cheerful ascription of praise and thanksgiving to the God of all grace.

The voyage of the Harmony to the coast of Labrador occupied fifty-five days. After quitting her moorings in the river on the 11th of June, nearly a fortnight elapsed before she got clear of the Channel; light winds and fine weather accompanied her till she reached the middle of the Atlantic, when contrary winds and a thick atmosphere succeeded, and greatly impeded her progress. The first icebergs were met with about 350 miles from land, and passed in safety; but the dense fogs which were subsequently encountered, rendered the access to Hopedale both difficult and dangerous. On the 4th of August, as the vessel was within a few

hours' sail of that settlement, she struck upon a sunken rock, of the existence of which, no ripple in the waves gave the slightest indication; but, after remaining fixed for a short time, she was providentially got off, and brought into port without having sustained any serious injury. During her subsequent voyage along the coast, she encountered some of the severest weather that has been remembered by the oldest resident in Labrador, and reached several of the stations with extreme difficulty. While off Nain, where she arrived on the 22d of August, she rode out a furious gale, which completely overturned, and carried to a considerable distance, a huge stone of the weight of nearly thirty tons, to which the mooring-chain was wont to be fastened. The passage from Okkak to Hebron was peculiarly trying; and it was not till the 28th of September that the vessel reached the latter settlement, after she had been once driven back from the entrance of the bay. From Hebron, she took her departure on the 2d of October, and after a tolerably quick passage across the Atlantic, and a very tedious one through the Channel, of almost equal duration, came to anchor at Horselvdown, as already mentioned, on the 5th of November: the date of her arrival being the latest on record, since the establishment of Hebron in 1830.

As passengers, the Harmony has brought home br. John Christian Beck and his wife—the former being compelled, by increasing debility, to retire from the service of the Mission, to which the last thirty-four years of his life have been devoted. Having been born in Greenland, where his venerable father, br. Jacob Beck, labored for fifty-three, and his grand-father, the honored instrument for the conversion of Samuel Kayarnak, forty-three years, he felt an early and strong attachment to the Arctic race; and the call which he received in 1817, to become a missionary in Labrador, was, therefore, cheerfully accepted by him. Having now finished his work, he retires with his dear wife, accompanied by the best wishes and prayers of the Esquimaux flocks, whom he has served in succession, and of the fellow-laborers whose confidence he has enjoyed. May the Lord grant them both a blessed foretaste of that rest, which remaineth for the people of God.

The reports of the state and progress of the Mission in Labrador, furnished by our dear brethren, are partly of a cheering, partly of an opposite complexion. The blessing of health has been generally enjoyed by the mission-families at the several stations. The winter was only moderately severe; but the weather was often very ungenial; and much sickness prevailed among the Esquimaux, especially at Okkak, where many children were carried off by a kind of influenza. At Hopedale, the Esquimaux were reduced to great distress by the utter failure of their autumn seal-hunt; and at Okkak there was likewise, for a short season, a searcity of provision. In both instances, a greater degree of dil-

igence in fishing, during the previous summer-months, would have prevented much of the suffering which took place. At Nain, there was abundance of food; and the people seemed well disposed to let their famishing countrymen at Hopedale share their plenty.

Of the spiritual state of their flocks, the missionaries do not report as favorably as could be withed. At Nain, they complain of the indifference of many, and the sinful conduct of not a few; while at Hopedale and Okkak, with some tokens for good, and several striking exhibitions of the power of Divine grace, there is obviously great need of a revival. 'The congregation as Hebron has been, apparently, the least disturbed and the most prosperous; its members having generally walked worthy of the Gospel, and received accessions both from within and from without. Among the candidates for baptism, is the native chief' from Saeglek, till lately a determined enemy of the truth. Of the work of education, the accounts furnished are, on the whole, satisfactory; though the schools are evidently capable of great improvement.

Much gratitude is expressed for the supply of copies of the Liturgy book; and a rich blessing is expected to attend the use of the printed Text-book for 1852, of which a sufficient number has been sent to provide every family with a copy.

LETTERS received by the BRETHREN'S SOCIETY in LONDON for the FURTHERANCE of the GOSPEL, in the Year 1851, from the MISSIONARIES on the COAST OF LABRADOR.

Hopedale, August 11th, 1851.

#### Dear Brethren:-

We are invited once again to praise the name of our God and Savior, for the merciful protection vouchsafed to the Harmony and all on board, during a long and hazardous voyage. It was on the 5th of August, that she cast anchor in our bay, to the great joy of our Esquimaux, as well as of our whole Mission-family. Our patience was severely exercised, and our anxiety for the safety of the ship painfully called forth, when the month of July came to a close, and the first days of August elapsed without our receiving any tidings of her. Many a fervent prayer was offered up to our merciful God and Savior during this period, that He would, this year also, hold His protecting hand over her, and conduct her in safety to our shores. On the 3d of August, we had, at length, the unspeakable joy to discover, at some distance, the anxiously expected vessel. Our patience was, however, to be tried yet a little longer, as contrary winds prevent-

ed her reaching her customary anchorage till the 5th of August, at half-past four o'clock in the afternoon.

Whilst the Harmony was threading her way between the Islands with which our shore is studded, she had the misfortune, about seven o'clock in the evening, to strike with such violence against a sunken rock, that her bow was raised above four feet higher than her stern, in which position she remained for nearly half an hour. Great was the alarm of the passengers, as may easily be supposed, but their fears were soon allayed. The Lord gave His blessing to the means resorted to for floating the ship, and in a short time she got completely free from the rock, without having suffered any apparent injury.

We gave a hearty welcome to our dear br. and sr. Elsner, to the brn. Horlacher and Tappe, and to sr. Hartman, who have been called to the service of our Mission, commending them to the Lord's blessing in reference to their future service. The news that our esteemed friend Capt. Sutherland, was prevented taking the command of the Harmony, by a serious affection of the eyes, gave us deep concern. We beg to assure him of our cordial sympathy, and our fervent prayers, that the Lord may vouchsafe His blessing to the means employed for the restoration of his sight. The mate, Mr. J. White, to whom the charge of the Harmony has been meanwhile committed, received a hearty welcome from us. We feel confident that the Lord will guide and direct him, and enable him to conduct the vessel in safety to the different settlements, and finally to her anchorage at Horselydown.

The health of our Mission-family, we are thankful to say, has been pretty good throughout the past year. On the 2d of July, br. and sr. Vollprecht were rejoiced by the birth of a healthy son, who received in baptism the name of Augustus Herman.

Our Esquimaux were, with few exceptions, likewise blessed with health. In temporals, however, they suffered greatly. The complete failure of the customary autumn provision occasioned general distress. Many of them, indeed, declared, that they had never been so impoverished before, as none was able to assist his neighbor. We could not, therefore, contemplate without serious apprehension the approach of a long and dreary winter,—for we know, by experience, that such extreme destitution is apt to prove an impediment to the reception of the Gospel, and the enjoyment of the means of grace. Many of them having heard, that their countrymen at Nain had obtained a more plentiful supply of food, repaired thither with their sledges, and received a portion. But unfortunately the majority of them had but little left on their re-

turn, the greater part having been consumed by themselves or their dogs during their journey of several days. The Lord, however, graciously helped us through the winter, and we hope that our exhortations to our people, to be more diligent in fishing, and not to rest satisfied with the hope of a plentiful supply of seals as the season advances, will, in future, be taken more to heart.

Our meetings have been well attended, and, in general, we have to complain less of the spiritual state of our flock, than in some former years. Though our conversations with them disclosed much that was painful in reference to the prevailing poverty, we were also cheered, by frequent declarations of an earnest desire

to live more to the honor and joy of the Savior.

During the past year, seven persons were received into the congregation, three were re-admitted, and seven confirmed. We believe we may cherish the confident hope, that the confirmationservice was blessed not only to those who on that occasion renewed their baptismal covenant with the Lord, but also to the whole

congregation.

In the beginning of November, our schools were recommenced, and the brn. Albrecht and Kern had reason to be satisfied with the progress made by the children. The catechization with which we accompany our instructions, we trust, has not been without its peculiar blessing. Some of the children have made good progress in writing, cyphering, and geography, others are satisfied with admiring the beautiful colors observable in the maps.

At Easter, we had the joy to see many strangers from the south. -so many, that we could have almost fancied ourselves in Europe, rather than in Labrador. Several of these visiters appeared to be seriously impressed, and concerned for the salvation of their souls. Our stock of English bibles was, therefore, of great use to We sold them for a shilling a copy, and herewith send the money received to the esteemed British and Foreign Bible Society. The number of our visiters amounted to forty-five persons. During this period, our Esquimaux houses were inconveniently crowd-This suggested to us the idea, of having a small house built for visiting Southlanders, as their manner of living differs considerably from that of our Esquimaux; nor were we surprised at their expressing the same wish. We do not press the matter for the present, but we shall bear it in mind, and consider what may be done, at some future period.

As soon as the state of the weather permitted, br. Kruth recommenced his work of completing the new dwelling-house, assisted by three Esquimaux. The past autumn was very unfavorable for this labor, owing to the constant wet weather. The work, therefore, has proceeded but slowly. Nevertheless, the upper 

story is now nearly finished.

We thank you cordially for your welcome letter, which has

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really checoraged us in our labors. The intelligence that the state of the heathen Esquimaux at Ungava has again been taken into consideration, called forth our liveliest interest. Time will hew, when and in what manner help may be afforded to them. We return our warmest thanks for the Liturgy and Text-books for our Esquimaux, as well as for various other gifts received from our kind friends and benefactors in England, among which we desire particularly to mention two violins and a beautiful map.

Should any friend of our Mission feel inclined to present us with a Violoncello, he would confer a great favor upon us, our Esquimaux brother Noah having often expressed his desire to

dearn this isstrument.

Commending ourselves and our Esquimaux flock to your prayers; we remain your faithful brethren of the Mission Conference at Hopedale:—

> CH. G. ALBREOHT, FERD. KRUTH,

J. T. Vollprecht, C. J. Kern.

NAIN, AUGUST 29TH, 1851.

#### Dear Brethren:-

You can more readily imagine than we can describe the feelings of disquietude which affect our minds, whenever the arrival of the Harmony is deferred, especially in times when the civilised world is exposed to revolutions and political convulsions. Still less can we find words to express our emotions of gratitude to the Lord, when the appearance of the vessel on our coast dissipates in a moment all our fear and anxieties. Such was particularly the case this year, when, on the 8th of August, we received our annual letters, containing, among the rest, the welcome news, that the Lord in His mercy had averted war and bloodshed from our native land.

It is not, however, our intention to take any detailed notice of the intelligence which your circular contained. We shall confine ourselves to giving you an account of the effects of the Gospel, which we have been called by grace to proclaim. This affords as an opportunity of searching our. own hearts, and asking ourselves the question, whether we have lived up to our profession, and brought forth the fruit which our gracious Lord has a right to look for. The result of this examination of ourselves and our labors will present no splendid exhibition, like that which adorns your mighty city, but will disclose many things calculated to humble us in the presence of our God. We feel that we have not lone that which He might reasonably have expected from us, see-

ing that He was ever ready to support our weaknessnot boast of any great results of our endeavors; and though His word will never return unto Him void, but must shew its power? in the life and conversation of those to whom it is faithfully preach ed, this infallible test proves to us clearly, how much there is still. wanting to our congregation, before its members generally can be considered a genuine flock of Christ. That cases of open sin. calling for the application of church-discipline, are of no rare occurrence, and that among the youthful members of our flock a spirit of light-mindedness not unfrequently prevails, will be no matter of surprise to you; but what we are most distressed to observe is, the spiritual indifference of too many of our people. both young and old. We regret to say, that there are still among them married men, who evince but little desire for the outward privileges of the Church, such as reception into the congregation and admission to the Holy Communion.

Though our church-discipline continues to prove a blessed means of awakening the sinner to a sense of his guilt, see date not conceal that we have had instances,-although, we are happy to say, they are but few, -of persons who appeared to take advantage of their exclusion from fellowship for the more unrestrained indulgence of their sinful propensities. However discouraging such experiences are, yet the Lord shews us plainly, at other times, that a soul whom He has bought with His precious blood, is of infinite value to Him. Even the most indifferent and the most degraded cannot escape the reproofs of conscience, which the Holy Spirit produces within his heart. Days and hours will come when the slumbering sensibility is roused, especially when the hand of the Lord is heavy upon the backslider, and he hears the Lord's call: "Set thy house in order, for thou shalt die and not live." In the course of the past year, we met with several encouraging instances of the kind referred to. Yet it cannot but grieve us deeply to observe, how some of our people, who have been acquainted with the way of salvation from their earliest childhood, and who ought "to shew forth the praises of Him who hath eatled them out of darkness into His marvellous light," continue to walk on the broad road that leadeth to destruction, and can only be persuaded, at the close of life, to cast themselves into the arms of Him, who has been seeking them so long and so perseveringly. And we regret to say, that our Esquimaux, generally, are too much inclined to consider old age as the time for making preparations to meet the Lord, and to put off this most important concern to that season. How should we stand in times of trial. similar to those which our congregations in South Africa have been called to pass through? Alas! we have reason to fear, lest many should be found, who, in the hour of temptation, would surn their backs upon the Lord and upon their teachers. The intelligence of the severe calamity, by which not only our dear brethren and sisters at the Cape, but our whole missionary work, have been visited, has produced a deep impression upon us all, and has deeply humbled us. We are quite disposed to take to heart your brotherly admonition, to search our own hearts and try our own ways, and endeavor to ascertain whether, perhaps without our being aware of it, we also have been too desirous after the honor that cometh from men, and too little intent on promoting the glory of God, the jealous God, who will not give His

glory unto another.

We regret to have still to inform you, that, in the beginning of the past year, a family of sixteen persons left us, and settled at a place several hours distant from hence. The head of this family is the same Samuel, who has frequently been mentioned in our reports. He has distinguished himself among his brethren by his intelligence and general ability; but also by his unbounded pride, and by a disposition which rendered him troublesome to everybody. This pride, and a desire to live after the lusts of his tinful heart, were the principal reasons which prompted him to reave. Nain. We have lost in him a man difficult to be controlled. and for the time, unwilling to be led by the Spirit of God; but we annot think without grief, of his many children, who appear already to have imbibed the spirit of their father, and who now. free from every restraint, follow the desires of the flesh and of the mind. The proud heart of the eldest son, Noah, has been subdued by long bodily suffering; and we trust that his prayers for pardon and mercy were heard by our compassionate Savior. He and several other sick persons left this world, expressing firm confidence in their Redeemer, and enjoying, apparently, a peace of mind which He can alone impart.

This reminds us to observe, that we have still much reason for gratitude and joy, when contemplating the many evidences afforded us, that the faithful Shepherd of souls continues His work among the flock committed to our charge. The attendance at the meetings throughout the past winter was very encouraging; and from this circumstance, and others, we conclude, that our people take delight in hearing the word of God. Nearly all of them assure us, that, during their absence from this place, they edify themselves frequently together: and we feel confident that the daily Scripture-texts for the coming year, which you had the kindness to get printed for the use of our congregations, will greatly contribute to make family-worship a still more general practice. In many instances, we have been cheered by observing the joy with which they return to our place after a lengthened absence; most of them being prevented by no moderate distance from coming hither for the celebration of the Lord's Supper.

On Sunday afternoon, we have commenced a Bible-class, which

is very well attended, and which contributes to the better and stricter observance of the Lord's day. This has given us many an opportunity of observing the great necessity of such instruction for these poor people; for they are sadly deficient in the knowledge and understanding of the Scriptures.

We are sorry to inform you, that, owing to the small number of missionaries at this station, it has been quite impossible to continue the training of national assistants, of which we made a beginning last year; but, though we cannot promise much for the time being, we shall not lose sight of this most desirable object.

Of our schools we have no great things to report. The attendance has been, on the whole, better than in former years; the children being kept back neither by hunger, nor by the want of clothing. Their behavior, with few exceptions, has been satisfactory. We take this opportunity of expressing once more our gratitude for the valuable present of maps, which are of very greats use to us. And as it is very difficult to give the children an idea of any products, to which nothing similar can be found in their own country, we are very much obliged to certain kind friends for sending us some silk-worms, and specimens of silk in its ristural and manufactured state; also specimens of the different kinds of grain.

We cannot pass over in silence the rich temporal blessing which our Heavenly Father has vouchsafed to our Esquimaux. By the sudden freezing of the bays in the middle of December, great numbers of seals were intercepted in the streams which still remained open, so that our people caught many hundreds of them in the course of two or three weeks. After several years of comparative scarcity, during which they had been greatly reduced in their circumstances, this rich provision was very welcome; and we rejoice to be able to add, that it did not render them selfish, for they cheerfully entertained, and partially supplied, their more needy brethren from Hopedale. They were visited with complaints of different kinds; particularly with severe influenza colds,

occasioning the departure of several children.

On the 29th of August (1850), we were rejoiced by the arrival of br. and sr. Freitag, with their little son, in the place of br. and sr. Lundberg, after a rather troublesome boat-voyage of seven days, from Okkak. At the end of January, our dear sr. Kærner fell sick, and her illness soon assumed the character of an obstinate fever, which would not yield to the means which we employed; and though she is now slowly recovering, she could not venture to undertake the long voyage home. We shall do our best to care for her, in her distressing circumstances, and, meanwhile, commend her to your intercessions. An occurrence of a more cheering character was the birth of a son to br. and sr. Ribbach, on the 1st of June, who received in baptism the name of Augus-

tus. Truly glad shall we be to have our ranks recruited by the accession of br. and sr. Vollprecht, and the newly arrived br. Tappe. These brethren and this sister may depend upon a cordial reception on our part. On the other hand, br. Wietz is going to leave us, pursuant to his call to Okkak, after some years of faithful service at this place.

The winter was severe, the cold constant, such as we have not experienced for several years past; not much snow, but frequent storms. The summer has been cool and foggy up to the present time, and our garden prospects are therefore not very promising. However, we shall be contented with what our Heavenly Father

chooses to send.

We would again express our gratitude for the presents of various kinds which we have received from known and unknown benefactors in England and Scotland. Among them we notice particularly a beautiful violin, with bow and a supply of strings. May the Lord our Savior regard these offerings of Christian love as prought to Himself, and reward them with incorruptible and heavenly treasures.

In conclusion, we commend ourselves and our Esquimaux flock to your faithful intercessions, and remain, with cordial salutations, your affectionate brethren of the Mission-Conference at Nain:—

Aug. Freitag, Aug. Ribbach, Sam. Writz.

OKKAK, AUGUST 27TH, 1851.

### Dear Brethren :-

We were thankful to learn, that several brethren and sisters had arrived at Hopedale as our future fellow-laborers, as our number is small and is likely to be still further diminished. Our dear br. Beck, from whom and his dear wife we are about to part, has been for a period of thirty-four years a blessed instrument in the hand of God, for the awakening and edifying of many a soul. May the Lord, in answer to our prayers, richly bless him in his retirement, and reward him graciously in His heavenly kingdom.

We are thankful to say, that during the past year, the members of our Mission-family have, with few exceptions, been blessed with the measure of health and strength necessary for the discharge of their several duties. Our Esquimaux, on the other hand, have been frequently visited with diseases of different kinds, not unfrequently followed by death. Of the children, especially, a considerable number have been removed by a disease affecting the chest. In spite of the means employed, not one of the little patients recovered. Most of them belonged to the poorest families in our congregation, and had to be in part supported by us. The de-

clarations of some of these little ones, so early called away from the temptations and trials of this life, afforded cheering evidence, that they longed to be with Christ, and trusted alone in His merits. It afforded much comfort to their sorrowing parents as well as to ourselves, to be permitted to observe, how the Holy Ghost carries on His gracious work silently but surely, in hearts which gave but little outward evidence of it. Among the adults who were called to their eternal rest, we only mention the married communicant sister Brigitta. She had been a sufferer for nearly a twelvemonth, from a very painful disease, and looked forward with great longing for her deliverance, which desire was not a little increased by the circumstances in which she was placed. She had been married only a few years, and her tender feelings suffered much from the treatment she received from her husband, and which she was compelled for the most part to endure in silence. from her childhood, a consistent godly life, such as we have not often the satisfaction to observe among the Esquimaux.

Several fathers of families have been for some time disabled by illness from providing for them, and we are thankful to have it in our power, through the liberality of our kind friends in Europe,

to relieve these poor people in some measure.

During the past year, the Esquimaux have been preserved from actual want; in general they were rather better off, than in the year preceding, though some families were reduced to considerable straits, chiefly by their own fault. We do not think we do right to supply from our stores, without payment, such as have lost, through carelessness and indifference, the time for fishing; for every Esquimaux is able to lay up a sufficient store of fish, to preserve his family from want, and that with comparatively little effort. This year we had a great abundance of fish, and the weather was peculiarly favorable for drying them.

To your brotherly exhortation, to afford our Esquimaux an opportunity of giving substantial proofs of the interest they take in the propagation of the Gospel, by contributing their mites towards this good work, we have cheerfully responded. Last year some small contributions, consisting in straw-work, were forwarded to you from this place and from Nain. We were much encouraged by this proof of an increasing interest in the spread of the Gospel, and we hoped to be able to send you a further supply this time, but we have been disappointed. The people promised to contribute more next year, if the seal-hunt should turn out successful.

Much time and pains have been spent in the course of the past winter, in endeavoring to train young Esquimaux for the office of National Assistants, though with indifferent success. Only one youth, named Boaz, turned to really good account the instruction imparted. His wish for improvement was so great, that he beg-

ged the brother, who has undertaken the instruction of these young men, to allow him to visit him at other times; which request was of course willingly granted. We must, in this respect also, sow the seed in hope, and trust that the Lord will in due time give the increase. Our schools were in general diligently attended by about 130 children, most of whom gave us pleasure by their application. When we consider, that these children are only able to attend to their lessons during a period of from four to six months, we are quite surprised to find so many who read very fluently at the age of six years. In the growing youth of both sexes, we would wish to observe a more earnest desire to lead a godly life, and less of youthful levity and indifference to spiritual things.

An old widow, called Henrietta, gives us much pleasure by her simple and christian conduct. She is already in a state of second childhood; but whenever we speak with her of the one thing needful, she is able to quote, with much feeling and fervour, a great many scripture passages, on which she rests her hope. She often declares to us, that she desires to be a child; and she became, for this reason, a diligent attendant at the school. There she would sit quietly with folded hands, though she could understand nothing, being rather deaf. Whenever she was prevented by bad weather from attending the school, she would hasten to our house to offer an apology. After Easter, she accompanied her relations to an out-station, and when, on taking leave of us, it was intimated to her, that she would perhaps never return, she replied: "If it is the will of Jesus, I shall yet return." And to our no small surprise, this actually happened, as she returned on the 13th of August. For the celebration of this festival, our whole scattered congregation, with very few exceptions, assembled around us, in order to receive food for their souls, as they express themselves; and we are persuaded that many have not only sought, but also experienced, a rich blessing in the celebration of the Lord's supper.

We rejoice to hear, that an abstract of the Text-book for 1852 has been sent for the use of our flock. A long cherished wish has been thus fulfilled. We thank you cordially for this new token of the kind interest you take in our Mission; and we are persuaded, that this precious little volume will be diligently employed. You may rest assured, that we shall not omit to recommend its use most earnestly to all the fathers of families.

The intelligence from our dear br. Miertsching excited our liveliest interest; and we rejoiced to hear, that, according to the latest accounts, he was well and in good spirits. We shall not cease to commend him to the Savior's care and protection, and to implore the Lord to bring him home in safety, together with the whole expedition sent in search of Sir John Franklin, and, if it be His will, to restore our dear brother, in his own good time, to

to the service of this Mission.—We were affected to hear, that the Lord had called to His rest the venerable Patron of "The London Association," Lord Bexley; by whose departure, that Society, as well as your own, has been deprived of an old and constant friend. May the Lord reward him for his valuable services rendered in various ways to the Church of the Brethren! and which will long be held in grateful remembrance.

To afford our Esquimaux still further opportunities for edification, we resolved to hold an additional service every Wednesday during Lent, and to take as the subject of our discourses the sufferings of Christ, as has been for some years past the practice in our German congregations. The services were well attended, and

appeared to be valued by the hearers.

The morning of Easter-Sunday, the day of the Lord's resurrection, was welcomed, at an early hour, with hymn-tunes played by our musical band. Very soon the whole of the congregation, old and young, were assembled before their houses, the people arranging themselves in groups to listen to the sound of the music,

of which they are very fond.

On the 2d of March, the solemn baptism of a widow took place, by which transaction a deep impression was made upon the assembled congregation. This widow is the same whom we mentioned in our last letter, as having removed hither from Hebron with her two children. Her unfortunate son, who was also referred to as deformed both in soul and body, is still unable to renounce his vices. The daughter is a candidate for baptism, and continues to give us much joy by her conduct. This widow lives with her two children in the deepest poverty.

In reviewing the past year, we must confess, that our gracious Lord has not withholden His mercy from us, that He has vouch-safed His blessing to our labors, and has given us cheering proof, that His Holy Spirit continues to carry on His work in the hearts of many of the dear people committed to our care. We praise Him for all these tokens of His favor, and humbly trust, that He will continue to show us His grace and favor in the coming year. Commending ourselves and our flock to your prayerful remembrance before the Lord,—we remain your affectionate brethren of the Mission-Conference at Okkak:

G. Fred. Knauss, F. Erdman, J. Christ. Beck, Ph. F. Bubser.

P. S.—On the 7th September we had the great joy to see the "Harmony" cast anchor in our bay, and to welcome our br. Weitz and sr. Magd. Hartman as our future fellow-laborers. Sr. Hartman having been united in marriage to br. Ph. F. Bubser, they are about to proceed in the Harmony to Hebron, which is destined to be their future sphere of labor.

# HERRON, AUGUST 26th, 1851.

#### Dear Brethren:-

Our hearts were again cheered by the evident tokens of cordial sympathy and brotherly affection which the circular of your esteemed Society farnished. The pleasure which we derive every year from its perusal, encourages us to resume our labors with renewed zeal and faithfulness. We offer you our heartfelt thanks for the abundant supplies which you have again forwarded to us, and for the kind attention you have paid to our wants and wishes.

We do not ascribe to ourselves, but to Him to whom alone all honor is due, that our congregation has continued its quiet and peaceful course, and that the seed of the Word of God, which we scatter in weakness, has begun to strike root and to spring up in the hearts of many of the Esquimaux committed to our care. It gives us particular pleasure to inform you, that the number of the baptized members of our flock has been increased by five adults. In February, two widows, a young married woman, and another young female, with the child of one of these widows, and at Easter, another widow, were received into the Christian Church by holy baptism. They all made a distinct and solemn confession of their faith in Jesus Christ, which produced a deep impression upon the whole assembly, as did their promise to renounce the works of Satan, and to live to Him alone who had loved them and given Himself for them. The number of candidates for baptism has, meanwhile, been increased by two, seven having been added to the list. The operations of the Holy Spirit in the hearts of many of our Esquimaux, even of such of whom we should have least expected it, are manifest. The word of God approves itself as a two-edged sword, and "as a hammer that breaketh the rock in pieces." This truth was strikingly exhibited, when we were permitted to receive the chief of Saeglek, with one of his wives, among the number of candidates for baptism. When we visited thim the last time in Saeglek, now about three years ago, he replied to our entreaties to be converted: "No, I shall never be converted, but shall remain faithful to the customs of my ances-Besides, I have promised to my father never to be convert-And after we had pointed out to him the misery that awaited him after his death, if he should persevere in his evil course, he said: "I am not afraid of death; I shall be then as one that sleepeth," intimating his disbelief in the immortality of the soul. But now, since he resides with us, he has entirely changed his views. He is never tired of instruction, and the cheerfulness with which he assures us, that he has now only found true happiness, and that it is his earnest desire to live according to the will of God, gives evidence of the sincerity of his words. He is never absent from our meetings, and always shows himself an attentive listener.

Our national assistant, Gottlob, who lived with him, and several other unbaptized persons, give him the best testimony. He often requests Gottlob to hold morning and evening-worship, and never omits to awaken all his household in the morning, and to exhort them to join in it. The same Gottlob, having accidentally mentioned to a young heathen, called Kappo, that, in two days, the Ascension of the Lord would be celebrated at Hebron, this young man immediately went out to collect his dogs in order to repair thither with his wife. We were most agreeably surprised by this visit; for a journey of about 30 miles is a great deal for a heathen to undertake for such a purpose. An aged married couple, who were received among the candidates for baptism, edified us very much by the cheerful and earnest manner in which they promised, before the whole congregation, to renounce their heathen practices, and to live for the Lord Jesus Christ.

The number of candidates for the Holy Communion amounts at present to 11 persons; 2 were admitted to this privilege, 6 received into the congregation, and 18 children baptized into the death of Jesus. We deeply regret the departure of four adult members of our flock, of whom three were mothers of children of tender age. We trust, however, that they have been received

as pardoned sinners into the arms of Jesus.

Our schools were well attended throughout the winter, both by children and adults. The children would be frequently seen standing with their books under their arms, long before the schoolbell had rung. We were particularly pleased with the progress of two little girls, the one five, the other six years of age. The former is already far advanced in spelling, and the latter reads very decently. Of the adult scholars, many have succeeded, by great application, in learning to read.

Thus, dear brethren, has the Lord given us many an encouragement in our calling. Oh might we, His servants, exhibit still more zeal in the cause of our Master, and not prove, by our in-

sufficiency or frowardness, a hindrance to His work.

To our Esquimaux as well as to ourselves, the past year proved in general a healthy one, though we did not escape altogether. On the 4th of July, a daughter was born to br. and sr. Schætt, who received in baptism the name of Pauline Sophia. In temporals, our gracious Lord plentifully provided for us and our flock, so that no one had to suffer want. For though few seals were taken in nets, the seal hunt on the ice turned out more successful than usual.

The visits of heathen were less frequent this year than in the preceding, which does not surprise us, since those from a greater distance are only able to come hither with their various articles of trade every second year. From the northward, we had occasional visitors, to whom we did not neglect to preach the Gospel

of Christ. One family, that remained with us during the Passion-week, attended all our meetings with much apparent devotion, and promised, on taking leave, that they would come and live with us. We do not, however, rely much on such promises. One man from Nachvack had given us the same promise last year, but he did not even come here himself, having sent his merchandise by other persons.

The winter was long and cheerless, and the frequent storms caused us to feel the cold very severely. There was but little snow. The spring was unusually late this year, and the summer wet and cool: we must, therefore, not expect a very abundant

return from our gardens.

Commending ourselves, in conclusion, with our Esquimaux, to your faithful intercession, and to your kind sympathy, we remain, dear brethren, your faithful brethren of the Mission-Conference at Hebron:

CHRISTIAN BARSOE, JONA. MENTZEL, CASPAR SCHOETT.

#### GREENLAND.

(From "Periodical Accounts.")

It is evident, from the contents of the letters received this year from our Mission in Greenland, that the arch-enemy is doing all he can, by craft or force, to impede and to injure a work to which, for above a hundred years, the divine blessing has been largely vouchsafed. Ever since the year 1776, it is well-known that our missionaries have labored under great disadvantages, by the constrained dispersion of at least one-third of the people committed to their charge, at different places along the coast, or upon the neighboring islands; whereby the spiritual care of their several congregations, and the instruction of the children, have been sensibly obstructed. This system has of late been carried out with increasing rigor, and its effects have been painfully felt at all the stations, especially those in the South. For the sake of a doubtful gain to the factories, a manifest injury has thus been done to the Greenlanders, and one affecting their highest interests. But this is not all. Our missionaries at Lichtenau and Fredericksthal now report, that injunctions have been forwarded to them this year from Copenhagen,-it is to be hoped, by the Factory Commission, rather than by the Danish Government,—to receive in future, as inhabitants of those settlements, no heathen from the Eastward who may apply for that privilege; and in the event of any of the families or individuals now resident, quitting them, but afterwards seeking for re-admission, to refuse their suit. Should this regulation be strictly enforced, the missionary character of the two Southern stations, and especially of Fredericksthal, would be seriously impaired, and some change in our system of procedure might be rendered necessary. But we will fain hope, that the Government of Denmark, which has hitherto shewn itself favorable to missionary labors, especially those of the Brethren's Church, will interpose its authority and influence, to avert the threatened mischief, and to give free scope to the preaching of that Gospel, which, rightly received and faithfully turned to account, tends to promote the peace and the prosperity, both spiritual and temporal, of every land in which it is proclaimed.

That the trials to which they are at present subjected, are deeply felt by our esteemed fellow-servants, may be readily believed. May they lead them to the exhibition of increased earnestness and diligence in their calling, and a more simple dependance upon the grace and strength of their Master, through the teaching and influence of whose Spirit, they can alone become "wise as serpents and harmless as doves." And may the members of their several congregations be brought to consider their ways, and to make a better use of the christian privileges they have so long enjoyed, than too many of their number have of late shewn an inclination to do, lest the treasure committed to their keeping be withdrawn, and their candlestick be removed out of its place.

Of the spiritual progress of the Mission, during the past year, the letters, of which extracts are subjoined, furnish but few details, a deficiency which may, however, be hereafter supplied from other sources. The visitation of the out-places appears to have been faithfully attended to, and with beneficial results, as it is reported by the brethren at Lichtenfels and Lichtenau. The institution for training native assistants has been commenced at New-Herrnhut, with six pupils.

Much thankfulness is expressed at all the settlements for the new edition of the Greenland New Testament, which has been provided by the liberality of the British and Foreign Bible Society, and of which a couple of hundred copies have already come to hand.

The past year has been marked by weather more or less severe along the whole coast of Greenland. The quantity of snow which fell was extraordinary, and the cold was more intense than for many years past. At New-Herrnhut and Lichtenfels there prevailed, throughout the winter, great scarcity of food, and much distress and suffering were the consequences,—at the latter settlement amounting almost to famine. The missionaries administered relief as far as they were able, and the Lord in mercy shortened the period of trial, sending in due season a plentiful supply of food. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Ps. cvii. 8.

Extract of a Letter from Br. C. A. Ulbricht. New-Herrnhut, July 12th, 1851.

#### DEAR BROTHER,

Our patience was again this year sorely tried, for the vessel, which brought us our annual letters from Europe, did not arrive till June 14th, after a voyage of eight weeks. We had, indeed, had some European news in the earlier part of May; first through an English newspaper, which had been conveyed to Holsteinborg by a whaler, and which contained the intelligence, that peace had been negotiated between Holstein and Denmark. Soon after a Danish trading-vessel arrived with the tidings, that the war had again broken out; and about the middle of May, a letter from br. Uellner reached us, anouncing his and his dear wife's safe arrival at Frederickshaab, on the 8th of May, and containing some other information respecting our congregations in Europe. They were, however, detained there till the 27th of July, the prosecution of their voyage being rendered impracticable by the floating ice.

The painful intelligence of the severe visitation which has befallen our South-African Mission, called forth our liveliest sympathy. Yet who knows, but that even the calamities of war and bloodshed, may be intended by the Lord to prepare the way for the more general reception of His Gospel. Nor have we been without our troubles in quiet Greenland. We have to contend with many obstacles in our work, arising partly from the wider and more general dispersion of our flocks, and partly from the prevalent scarcity of food. Though the last winter was not particularly severe, the Greenlanders of our district were exposed to a most distressing want of the necessaries of life; and, I am sorry to say, that they shewed more desire after temporal sustenance, than after the bread which cometh down from heaven. However, our labor has not been in vain; we have been favored to see abundant fruit of the preaching of the gospel, and we need not be discouraged.

The health of our mission-family has been good, throughout the whole of the year. Our Greenlanders have, at present, no lack of temporal blessings, if they would only attend to our exhortations, not to trifle with the gifts of the Lord, but to lay by a good store of fish for the future! After a winter, which lasted eight months, we have had a very mild and fruitful summer, since the beginning of June. The fresh green of the country around us, affords to the eye a pleasing change. Yet this pleasure lasts but for a short time; we hardly begin to enjoy it properly, when the snow falls again, sometimes as early as the end of September. Nevertheless, it is a beautiful country; and I feel so attached to its and to its inhabitants, that I can hardly bear the thought of ever leaving it. Indeed I should much prefer laying my bones here, to returning to Europe.

# From Br. SAMUEL KLEINSCHMIDT.

NEW-HERRNHUT, July 12th, 1851.

#### DEAR BROTHER.

In replying to your kind letter, dated March 22nd, and which came to hand June 14th, I must once more return to the failure of the plan of establishing a mission among the Esquimaux, on the western shores of Davis' Straits. You ask, whether this could not be undertaken from Labrador. This was my first idea, before we knew anything of Mr. Ward's offer. There is no doubt that a suitable vessel, (like the schooner which was built in Labrador some years ago), starting either from this coast or from that of Labrador, might cross the Straits, and return during the season. when the sea is free from ice, i. e. in August and September; and by this means a regular communication might be found practica-The crew of this vessel might consist of natives, but the captain should be a European. A yacht stationed at the Colony Godhaab is thus manned, and her captain (a Dane by birth, and by rank a boatswain) would not hesitate for a moment, should he be engaged, to undertake this voyage. From Labrador, I should think the passage would be still easier of accomplishment; for, as the entrance of Hudson's Straits is of no great width, it would have much more of the character of a coasting voyage; whereas, if undertaken from hence, no land would be in sight at least for some days. A still weightier reason for preferring Labrador as the starting point, is the fact of both countries being under the control, nominally at least, of the same government.

A beginning has, at length, been made of an Institution for training National Assistants. From Lichtenfels we have received only one pupil; another, whom we hoped to admit, being kept back by his parents; a third, who had been brought from an out-post to Lichtenfels, in order to be further instructed in reading, was afterwards deemed inadmissible. From this place, and from our out-stations, we have selected three pupils, and have besides given permission to two young brethren to assist in the schools. The total number of our scholars is, therefore, six; and it appears to me not unlikely that it will gradually increase. This might appear too large a supply for the handful of people about New-Herrnhut and Lichtenfels; but I think, nevertheless, that good advantages will be derived from their instruction. Nor shall we be at a loss to find places for all, since their appointment as national assistants is not a necessary consequence of the instruction received. And if the seed of the word of God should take root in their hearts, they may prove a good salt among their country-Besides, we cannot know, whether a greater number of these auxiliaries may not be required in time to come.

The past winter was not an enjoyable one; we were surrounded by persons in a state of extreme destitution. For the seal-hunt not only proved a complete failure, but the supply of fish and fowl was likewise unusually scanty.

## From Br. J. F. D. TIETZEN.

LICHTENFELS, July 8th, 1851.

#### DEAR BROTHER.

The past year proved to our congregation a season of much suffering and many painful experiences. Great distress prevailed during the months of February, March, and April; our Greenlanders had often, for several days, to appease the cravings of hunger with sea-weeds and shell-fish. The men were prevented by the prevailing stormy weather from going in search of provisions; and even when the storm occasionally abated, but very few seals were to be met with. We did our best, indeed, to relieve the wants of our people, but to do this effectually became almost an impossibility. The residents at the out-places were also more or less exposed to want of food. Two men died in consequence of this famine: the one being carried off by a disease brought on by the improper and unwholesome food which he had eaten; and the other, an old man, sinking from positive exhaustion.

My intended voyage to the different out-stations having been rendered impracticable last autumn, by the inclemency of the weather. I paid a visit to one of them in the beginning of June. The coast was, however, effectually blocked by the floating ice, so that I had to take my passage through the open sea, outside the islands. The wind, proving favorable, I reached my place of destination about seven o'clock in the evening. The inhabitants of the house happened to be all together, which is a rare occurrence at this season; for, as there is scarcely any night, the men are at sea at all hours, and take their rest whenever they return home. The women generally keep to their accustomed manner of living. Owing to the presence of all the inmates, I determined to baptize three children, at about ten o'clock at night, which must appear to Europeans a rather unusual time for a baptism. was filled with attentive hearers. As soon as this solemn meeting was over, supper was prepared, after which we retired to bed about midnight. On the follow day, I visited the various other dwellings, and, in several of them, met with sundry traces of the famine: the old seal-skins, which serve as coverings to the roofs of the houses, had been partly eaten, and some boards from their bedsteads had been employed for lighting a fire. An old widow

expressed to me her regret that she had been unable, during a great part of the winter, to attend to her office as teacher of the children, because her scholars were too hungry to go to school, and at length would not even leave their beds. I exhorted her to continue her lessons during the summer, as she had done before. and injoined all present to be more diligent in availing themselves of the bounty of our Heavenly Father during the summer months. and to lay up store for the winter. The articles of luxury which they procure at the factories are the ruin of these people; they serve only to encourage them in their heedlessness.

The attempt made by a mining company in Copenhagen to dis-

cover metallic ore has proved a complete failure.

The health of our Mission-family has in general been good. But two of our children, my daughter Cornelia and Christ. Kægel. are again suffering from a scorbutic disease, and our only hope for their complete recovery from this distressing ailment, is in their removal to Europe next year.

## From Br. VAL. MUELLER.

LICHTENAU, August 22d, 1851.

## DEAR BROTHER:

The intelligence of the outbreak of another Kaffir war, and the devastation of several our Missionary settlements, distressed us greatly. It is evident, that the work committed to us has everywhere to contend with great and various difficulties. Nor has our Greenland Mission escaped its trials: from year to year we are placed under fresh restrictions, the Danish Factory endeavoring to scatter our flocks and to prohibit us from baptizing any heathen in future, or from allowing any family that had once left us to return to our settlements. But we must humble ourselves under this visitation of the Lord, and lay our hands upon our mouths, being satisfied, if He should please to consider our services among the Greenlanders as no longer required.

Notwithstanding these trials and discouragements, our congregation pursues its peaceful course. Our out-posts have been visited several times by br. Kægel and myself. In the beginning of the month of July, we celebrated the Holy Communion, to which 237 of our 278 communicants repaired, some of them having to perform a journey of from 16 to 20 miles, in rainy weather. The schools here and at several of the out-stations were commenced

in October, and continued to the middle of April.

The winter was moderately severe; but snow fell in immense quantities, and lay on the ground till the month of May. summer, up to the present time, has been very wet and warm.

September 8d.

I am now able to inform you, that 100 copies of the new edition of the Greenland New Testament arrived here yesterday; 50 copies for Lichtenau, and 50 for Fredericksthal. The print, paper, and binding are beautiful, and leave nothing to be desired. Oh, that our Greenlanders may increasingly value this precious book, and read it diligently. Of the first edition, Lichtenau received the half of the copies, of which only 50 are left. But, as the whole stock at Fredericksthal has been exhausted, I sent 25 to that place. Now all the copies of the first edition will soon be distributed, and it was therefore high time to print another. We request you, dear brother, to express our own and our Greenlanders' best thanks to the British and Foreign Bible Society, for the precious gift which that honored institution has for the second time conferred on this Mission.

## From Br. J. KEGEL.

LICHTENAU, July 23d, 1851.

## DEAR BROTHER :-

Last autumn, we received, through br. Matthieson of Copenhagen, a memorial in reference to our project of forming an outpost, south-eastward from Fredericksthal. It is increasingly evident, that we are regarded with a jealous eye by the traders, for our request has been completely refused. At the same time, we again received instructions to hinder none of the Greenlanders from leaving our settlement, but to prohibit any families from without from removing hither.

We are delighted at the new edition of the Greenland New Testament, printed for us by the British and Foreign Bible Society. Heartily should we rejoice to witness a more general desire after the word of God among our people. But too many of them are not as diligent as they ought to be in reading the Scriptures, and are satisfied with attending our services every now and then, in order to have at least the appearance of being Christians. Their carelessness in attending to their temporal concerns, and their thoughtlessness in purchasing European articles of luxury. continue to cause us much uneasiness. Last year, four families lost their women's boats, merely because they neglected to provide skins for covering them. Owing to this circumstance, they were unable to collect a sufficient supply of provisions for the winter, and missed the herring fishery.

Few remarkable incidents are to be reported in the history of our congregation. The Southern Greenlanders have been generally preserved from diseases, and very few deaths took place in the course of the past year. Our congregation has had a little increase, and consisted, at the close of the year, of 708 souls. Two young men lost their lives at sea. Both of them left young children behind them, who are now, with their mothers, reduced to great distress. During the autumn and winter, the fishery was not very productive, and as the spring advanced, some families were rather destitute of food; no actual famine was, however, experienced in our neighborhood. But the herring fishery, last summer, turned out successful, beyond the experience of most years. The men could collect and dry as many herrings as they wished, and that without much trouble.

## From Br. G. M. IHRER.

FREDERICKSTHAL, Sept. 11th, 1851.

## DEAR BROTHER :-

The visit which I paid this year to our Greenland brethren and sisters residing at out-stations, has so much similarity with the one of last year, that I shall not describe it at any length. I would only mention, that I was enabled to extend my voyage to our farthest out-post in Staatenhook-river, where I endeavored to awaken the slumbering and the indifferent, and to stir them up to greater earnestness.

Towards the end of September, we had the joy to see a company of heathen arrive in a boat from Illua, together with some families belonging to that station. As there were three widows among the number, we felt rather concerned about their temporal subsistence during the winter; but the Lord, the Husband of the widow, and the Father of the fatherless, graciously preserved them from want. Our Mission-family sustained a severe loss through the death of our dear sr. Asboe. She fell ill in the early part of December, in consequence of a premature confinement, and, though we entertained, for some time, the hope of her recovery, the Lord had determined otherwise. Her illness soon assumed the character of consumption; and, on the 26th of April, the happy moment arrived, when her redeemed spirit was called home to be with Christ for ever. As br. Asboe had to devote a great portion of his time to the nursing of the beloved sufferer, an additional amount of labor naturally devolved upon myself and my dear We rejoiced, therefore, greatly to welcome br. and sr. Uellner, and the single br. Schneider, as our fellow-laborers.

A considerable number of our people having left us, in the tourse of last autumn, and settled at our northern outposts, we went our Greenland brother Otto and his wife with them as national assistants. Besides these, three other assistants are employed

in our out-stations, and four in our settlement. The visitors from these places were more numerous last year than ever before, especially during the Passion-week; there was indeed no excuse for their staying away, and we trust they have not left our settlement without having received a blessing for their souls. It gave us not a little satisfaction to observe, that, not withstanding the absence of the leader of our music, br. Uellner, the anthems for Easter could be performed by our band, nearly as well as usual. This shows that our young people have acquired a good deal of experience in this art, and that they exhibit zeal in the practice of it.

The last winter was very severe, though the thermometer never fell very low, The cold weather, accompanied by northerly winds, continued, with few interruptions, during five successive months, from November to the beginning of April. The snow fell in such abundance, that most of the Greenlanders' huts were buried under it, and the windows had, every day, to be dug out again, as well as the passages from one house to the other. Under these circumstances, it was a matter of peculiar gratitude, that our people were tolerably successful in procuring food, and that they were preserved from dangerous illnesses. Two lost their lives at sea—the one a married man—the other a widower. The former leaves a young widow and a little child; the latter, five children, but most of them already adults.

### SOUTH AFRICA.

(From "Periodical Accounts.")

Over this extensive and important field of missionary labor, a dark cloud continues to hang. The termination of the Kaffir war, which has desolated the eastern districts of the colony, and been attended with so fearful a sacrifice of human life and property of every kind, appears to be as distant as ever. The regular troops that have joined the Governor's force, seem scarcely to make amends for the withdrawal of the Hottentot levies which has taken place; the majority of the men having returned to their homes and families, as soon as their six months' term of service had expired. Among these, were the volunteers from our western congregations, with the exception of about a hundred who had renewed their engagement. Meanwhile, the position of our Missionary brethren and their families at Shiloh and Enon was rendered very critical by fresh inroads of Kaffirs. At the former station, nearly the whole of the cattle belonging both to the Mission and to the

faithful Fingoos, had been carried off, and the latter reduced to the greatest distress. Nor was the state of things at Enon more satisfactory: the greater part of the flock, under the guidance of several of the Missionaries, having found it expedient to abandon the settlement for the second time, and take refuge at Uitenhage. both congregations, there was great want of the necessaries of life. the allowance made to them by Government proving insufficient for the supply of their daily need. Some assistance had been already afforded by the brethren at Genadendal, but only to a limited extent; it becomes, therefore, highly desirable, to augment the special fund for the relief of the sufferers, both Missionaries and converts. We are thankful to be able to report the receipt of several generous contributions to it; among the rest, one of above 2001. from the Society at Zeyst (in Holland) for the Propagation of the Gospel, which from the time of the renewal of the Cape Mission in 1792, has ever manifested the warmest and most benevolent interest in its prosperity. The Brethren's Society for the Furtherance of the Gospel has also made a grant of 100L. towards the same object. The importance of affording help at this crisis, will be evident from the consideration, that the safety of Enon appears, humanly speaking, to depend mainly upon the people left behind for its defence, being enabled to maintain their post. In br. and sr. Lehman they have hitherto possessed leaders, whose courage and constancy have been attended, by the blessing of God, with the happiest results. The sympathy of the Hottentots at Genadendal and elsewhere, on hehalf of the suffering congregations at Enon and Shiloh, continues to be manifested in willing contributions for their relief, as well as in fervent and united intercessions on their behalf at the throne of grace. Any donations towards the benevolent object just referred to, will be thankfully received by the Treasurer or Secretary of the Society for the Furtherance of the Gospel, or at the office of the London Association.

The letter of br. Bonatz will be perused with mournful interest. While it speaks the language of sorrow, it also expresses the feeling of lively and confident hope—hope in the mercy and the sure promises of that gracious and Almighty Lord, whose delight it is, when the appointed hour is come, to heal the sick, to comfort the afflicted, to raise the fallen, and to give His servants to know and to feel, that He cannot forget, and that He will not forsake them.

## Extract of Letters from Br. C. R. KELBING.

GENADENDAL, July 22d, 1851.

### DEAR BROTHER :-

Several important military operations have taken place since I wrote to you last, but the war is by no means brought to a close. Devastations, burning of farms, stealing of cattle, sheep, and horses, more than ever before, were reported last week in the newspapers, as having occurred in the district of Somerset, and even near Graham's Town. Our volunteers having been engaged for only six months, and their time of service having expired, not many (it is said only fifty) have been found willing to enrol themselves again. About a hundred returned last week, and more will follow by the next steamer. The Governor expressed his marked approbation of their gallant conduct, and the obedience and willingness which they have shewn on every occasion. To supply their place, he endeavors to raise a fresh levy of 1000 men, but hitherto without much success. Those who have returned seem well fed, but much browner than when they went, having, throughout the whole campaign, not once slept under cover. Three were killed. One of them, having been shot through the leg, was cruelly cut in pieces by the Kaffirs. His companions heard him crying to Jesus for mercy, but being themselves in great straits, they could not rescue him. Many had narrow escapes; one was wounded by an assagai and tied for six hours to a tree, expecting death, but was released by orders of the Chief Stock. One died in consequence of his wounds, two from disease in the hospital, and one on his return home, about a day's journey from Genadendal; altogether seven, three of whom leave families behind. Of the Elim men, I believe two have been shot. The survivors frequently express their gratitude to the Lord for His help experienced in the most imminent dangers. One of them said: "I never thought that I should return, but I have seen that the Lord has power to help, where the help of man is vain." Another declared: "If any one wants to know, what the Lord will do for those who call upon Him, he must go to Kaffraria. The Kaffirs were much more daring than in the previous wars; not one of us would have returned but for the Lord's help." Another said: "He who never prayed before, I dare say, has now learnt to do so." At a solemn prayer-meeting, we united with them in bringing thanks unto the Lord for their restoration to us, intreating them to shew their gratitude for the protection experienced, by a godly walk and conversation. They promise to do so. The Lord grant that this promise may not too soon be forgotten.

Br. and sr. Klinghardt, with the women and children from Enon, are still in and near Clarkson. Br. Lehman writes, that the men

at Enon wish to sow, but they have nothing to pay for the seed-corn, which is now very dear. Br. Teutsch commissioned him, therefore, to furnish the poor people with corn for seed, and hopes it will be reimbursed by subscriptions. Our Genadendal people have made a beginning, and are contributing for their poor brethren at Enon and Shiloh, and for the churches at Shiloh and Windvogelsberg. By the order of the Governor, the mill and the seraphine have been restored to our brethren at the former place, the property of the rebel Hottentots being confiscated. They are now planting the garden, having finished sowing. Br. Gysin himself led the plough, a Fingoo boy conducted the six oxen, a Bassutoo handling the whip, and br. Kschischang sowing and harrowing in. Br. Bonatz is busy in the mill, acting both as joiner and carpenter.

On May 12th, Capt. Tylden marched with the garrison to Windvogelsberg, where he found the dwelling-house and the temporary church burnt; but though he set fire to the Kaffir huts, the shed for the wagon and the hut of the cattle-herd of the Missionaries were spared. While he was absent, the hostile Kaffirs took occasion to steal about a thousand head of cattle, belonging to the Fingoos of the Oskraal location, near Whittlesea, and also some belonging to the Fingoos of Shiloh. The faithful Hottentot, Gideon James, of Windvogelsberg, who accompanied the Missionaries to Colesberg, has lost all his cattle.

In the last number of the Periodical Accounts, I found the narrative of Beetje Robyntje, which she dedicated to me while entertaining me with tea and bread. She is still alive, with her aged husband; all their children, I think seven in number, are dead; both are infirm and poor. They have two grandchildren one a girl, and the other, Joshua Plaisir, our native schoolmaster at Kopjes-Kasteel. She is one of those persons who, ever since their conversion, have proved faithful to the Lord.

July 24th.

I was just concluding my letter, when we received one from br. Gysin, dated June 30th. He states, that the cattle of the Missionaries having recently got into a kloof, the cow-herd observed some hostile Kaffirs, formerly belonging to Shiloh. These called out, that they would never take the cattle of their teachers; in proof of which, they even drove them back towards the herd. But on June 25th, when Capt. Tylden was absent on his second patrol, leaving only thirty men in garrison in Shiloh, and the same number in Whittlesea, forty armed Kaffirs on horseback wounded one of the herdsmen, and carried away 1800 head of cattle, including all the cattle of the Oskraal and the Shiloh Fingoos, and those of the missionaries too, excepting ten oxen. They would

have taken the sheep also, but could not convey them through the Klipplaat. Thus the poor people that followed the Missionaries so faithfully to Colesberg have lost all their property, and our Mission has sustained another heavy loss. You see that this congregation still needs the intercession and the active help of our Christian friends.

August 20th.

After giving the particulars of a narrow escape experienced by the congregation at Enon, from the attack of the neighboring farmers, under the mistaken belief that they were disloyal, br. Lehman writes:—"Thank God, with us, dear brother, for the protection which has been vouchsafed to us in very imminent danger. He has, indeed, hidden us under the shadow of His wings during these days of peril." We heartily join in this offering of praise and thanksgiving to the Lord our Deliverer; feeling at the same time, that we are much indebted to br. and sr. Lehman for having held out at their post, notwithstanding their advanced age and manifold infirmities. Had they left Enon, I believe, that settlement also would have been destroyed; for the Hottentots, left to themselves, might easily have been excited to rebellion by the threats of the farmers.

Sr. Lehman writes, under date of July 28th,-" On July 22d we set out from hence to fetch flour and other provisions from Uitenhage. The day before, we had heard that the houses of some farmers in our neighborhood, about a mile and a half from hence, had been burnt: that some who had ventured to return to their farms, had lost their cattle, and that, in pursuing the thieves, one had been killed, and others wounded. Nevertheless, having provisions only for two more days, we determined to start, trusting in the Lord's protection; nor has our confidence been put to shame. On our way to Uitenhage, we met with no Kaffirs; but on our arrival there, we heard that they were spread again all over the country, and along the Sunday-river. Br. Lehman, therefore, insisted on my remaining at Uitenhage; but I would not forsake him, and we left that place on the 26th, in the afternoon, to We passed the night in the field, but I could not return to Enon. eleep—the anxiety kept me awake; nothing, however, happened, and my dear husband slept quietly. Early the next morning we continued our journey, and met with two wagons of farmers, and soon after with four, flying from the Sunday-river. They told us, that they had been attacked the preceding night by the Kaffirs, that two had been wounded, and their cattle stolen. As we had to pass by the spot where this had taken place, you may well imagine, that we were not a little alarmed; but our gracious Lord held His hand over us. Without having met with a single Kaffir by the way, we arrived on the 27th safely in our dear Enon. Our Hettentots, when they heard the firing the night preceding, had been in great anxiety on our account; and they now united with us in praising the Lord for His mercy and protecting care. But, we do not know what may yet come to pass. Remember us, therefore, in your prayers.

July 29th.—The men who had to convey this letter to Uitenhage returned, because they met with a body of Kaffirs with oxen and horses. Three farms, deserted by their owners, are burning to-day at a little distance. No doubt we are surrounded by Kaffirs. Hitherto the Lord has given us the confidence, that He will protect us and this place; for we feel assured, that He will graciously hear the many prayers of our dear brethren and sisters."

Concerning the Hottentots of Shiloh, I would only mention, that some went to the Kat-river, and some to Mapasa; that many have surrendered to Colonel Somerset; and that some are probably now fighting in the ranks of the colonial forces against the Kaffirs. The Tambookies went partly to the friendly tribes, partly to Mapasa; how many to either we are not able to tell. That the colonial authorities consider our Missionaries as legal proprietors of Shiloh appears from the circumstance, that the mill was restored to them; and that Colonel Somerset asked them whether they would receive such of their Hottentots into the place as might surrender to him. They answered: "Not for the present;" for they feared lest it should cause bloodshed between them and the English, or the Fingoos.

## September 25th.

There is no material alteration in the condition of our frontier. A great many troops have arrived from England, I believe 2,000 men. Most of the levies have been dismissed, after the expiration of the six months' service; about twenty or thirty of the Genadendal men alone remaining. Other volunteers have been called for; one hundred have gone from Genadendal, in two parties—none from Elim, and, I believe, none from Grænekloof. The Kaffirs and the rebel Hottentots are still in Albany, and are now generally getting off with the stolen cattle and sheep; while, at the beginning of the war, the booty was mostly retaken. The garrison stationed at Shiloh has made some successful expeditions against the Tambookie tribes; but there is no hope, that we are nearer to the end of the war than we were several months ago.

The latest intelligence which we received from Shiloh is dated August 11th. Our brethren, sisters, and children were in good health; they had, of course, to endure privations and want of comfort; but they appeared full of confidence in the Lord, that He would protect them as He had done intherto. You are perfectly right, that as long as the war continues, Shiloh is not to be #15

considered a safe retreat; but, unless the whole gaurison leaves the place, which, taught by experience, they will, I hope, never do again, it is not to be regarded as in imminent danger. If Moshesh, who has been declared an enemy by Major Warden, but tries to keep peace,—should join the hostile Kaffirs and Tambookies with his whole force, I believe, indeed, that our brethren would have once more to fly.

The latest tidings from Enon are distressing. Br. Lehman writes, in a letter to br. Teutsch, dated Uitenhage, September 6th: "Here we are once more, August 27th, we left Enon with sixtyone souls, women and children, and fifteen men escort, in three wagons, one of which was our own, and the other two belonging to farmers who had taken refuge with us. To-day a messenger on horseback arrived from Enon with the news that, until vesterday, no Kaffirs were seen near the settlement; but that they continued burning, killing, and robbing at the distance of two to four hours from the place. The Zuurberg mountains are infested by numbers of Kaffirs; the tract between Enon and Uitenhage is very unsafe, but the Lord has hitherto protected us. having returned from Port Elizabeth with a load of flour, I sent it back to Enon with eleven men of the escort; the four others took the bounty-money and inlisted as soldiers. I am afraid lest more should follow their example, for the discontent increases: they want clothing, and have no means to buy it. All that is allowed them is one pound of meat and one pound of flour daily, on which allowance they could not subsist, if they did not shoot plenty of game. Sometimes they are enabled to barter their allowance of meat for coffee, soap, or tobacco. At the other posts, they receive one and a half pound of meat, and as much of flour. besides coffee, sugar, soap, and tobacco; and our men perform the same service, having not only to protect the place, but also to go on patrols. Mr. Juritz has made application to the Government for clothes for them, but hitherto without success. However, he has some hope of getting support from the Committee of Relief for the sufferers by the Kaffir war, of which he is a mem-I fear greatly lest all our men should go away, if something is not done in a short time; and if this should be the case, the destruction of the settlement will be almost inevitable. 13th instant, I shall return to Enon on horseback. I should have gone with the wagon, but I had to finish my accounts for the Government. I am sorry to say, that our people are not driven by their wants to the Helper in all need; but that they leave the right way more and more; and that they are far more anxious to get clothes, coffee, and tobacco, than to enjoy the bread of life. Nevertheless, I shall not cease to do what I can for them, both in spiritual and temporal things. Dear brother, help us to pray, that the Lord may have mercy upon us. I am afraid that the hope of getting support from the Committee of Relief will be disappointed; but br. Teutsch has directed br. Lehman to help the poor people, and to supply their wants to the extent of 20l. if necessary. We hope that our Mission-board will give their consent to this expenditure, as the desertion and destruction of Enon would be a far greater loss, even if no part of the above sum should be made up by contributions and collections of our friends in Europe.

(See Introductory Remarks, p. 169.)

In our congregation great mortality has prevailed during the last months, both among adults and children. We have had twenty-eight deaths since the beginning of August. Br. Teutsch's health had been better than it was last year; but towards the end of July, the attack of gout began, and continued until now, so that he is not yet able to walk about. I do not know, whether br. Teutsch or myself have acknowledged the receipt of the donation of "a millenarian" for the Lepers at Genadendal, for which many a blessing is implored on behalf of the kind donor by the poor sufferers; and also of a sum of money placed in my hands by a lady at Salem.

## From Br. A. Bonatz.

SHILOH, August 21st, 1851.

## DEAR BROTHER :--

The kind sympathy which our dear brethren and sisters and friends in England have expressed in our painful experiences, our flight from Shiloh, and our heavy losses, has proved a healing balm to our aching hearts; but at the same time it has humbled us deeply, for we feel that we are unworthy of so much love and Christian kindness. It is on such occasions, that we are privileged to feel, that the Lord has not yet forsaken His servants of the Brethren's Church, but that He is still their Lord and Master: for we observe, that, however distant from one another, we are still united by the bond of that love which was displayed on Calvary, and may the Lord bless abundantly all who intercede in our behalf, and offer their gifts of love, for our relief and for the rebuilding of Shiloh. The prayers of these dear friends have already been answered in part. For the Lord has not only preserved us up to the present day, so that not a hair has fallen from our heads, but He has also provided ways and means for our resuming our missionary labors at Shiloh, even before this unhappy war reaches its close. That the Fingoos, who constituted the majority of our swarthy congregation, and a few Tambookies, remained faithful, is a reflection which affords us some comfort.

Yet when I think of the past, many a heavy sigh accends from my oppressed heart. I behold Shiloh, that lately flourishing settlement, almost entirely destroyed. The Lord's house, how is it dishonored! it has become a kind of fortress, serving as a barrack for a part of the garrison. The streets half destroyed by fire, the houses in ruins-how desolate they look! And where are our Hottentots who once formed the bulk of our congregation? Our prayers and tears that they would remain faithful, how vain did they prove! Our predictions, that they would be the cause of Shiloh being changed into a heap of ruins,—how mournfully have they been fulfilled! But what was it that impelled these people to this desperate step? This is a question which cannot yet be answered satisfactorily. Perhaps, they believed the lying prophet Umlangeni, that the time was arrived for chasing the whites into the sea; or possibly, the foolish report, that the English designed, by the vagrant law, to enslave them once again. or to shoot them. Such rumors were spread, before the out-break of the war, by some evil-disposed persons, and by these also our Shiloh Hottentots appear to have been seduced. The two last years, it is to be observed, had given more hope for the Kaffir Mission than any previous one; the dawn of a new spiritual life began to appear; many were baptized in Kaffraria as well as here. This alarmed and displeased satan; and because his appointed time is short, he endeavored, with great wrath and malice, to destroy the work. And he appears to have succeeded; in how far. time will show. Who knows but that after the conclusion of this terrible war, the Kaffirs may bend their knees beneath the cross and render homage to their Lord and Redeemer. Let us eling to this hope.

We are all well, the Lord be praised, and already sufficiently accustomed to our peculiar position. The meetings for the Fingoes and Hottentots are held on Sundays, in the garden or schoolhouse, which latter serves at the same time as our temporary abode; for our large dwelling-house, with all the Mission and private property, has become a prey to the flames. The evening-meetings, during the week, are held in our kitchen, because the house cannot be employed on account of our little children. The hunger after the word of God is very great in these troubled times. We continue to receive rations from Government, which is a great help and relief to us. The end of the war is not, however, to be foreseen as yet. It is, indeed, reported, that the Kaffirs are already tired of fighting, yet they continued still to rob, burn, and murder. Do not cease, therefore, to remember us in your prayers.

P. S.—Since you kindly encourage me to mention what we have lost, I take the liberty of informing you, that all my books are burnt. I possess not a single book, except a Bible which was presented to me at Colesberg. My greatest treasure was Matthew

Henry's Commentary. If this book or any other English books of devotion could be restored to me, through the kindness of some of our friends, I should indeed feel very grateful. I would also beg of you a copy of our English Hymn-book, and our Liturgy-book.\*

## Extract of a Letter from Br. D. Luttring,

ELIM, August 20th, 1851.

## DEAR BROTHER:-

Our volunteers returned to their families on the 15th of July, mostly in good health and condition. Three of their number found their death in Kaffraria, and three have been wounded.

The Hottentots of Elim have been recently not a little excited by a false and injurious report, which was circulated about them, Some evil disposed persons thought proper to tell the farmers, that the Hottentots of Genadendal and Elim had conspired to surprise them, burn their houses, and kill the inhabitants. This, as may easily be imagined, created much uneasiness and excitement among our people, and they requested me to call for a public investigation into the matter. I reminded them, however, of the Savior's words: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. for my sake," (Matt. v. ii.) encouraging them to remain quiet, seeing that the Lord knew their innocence, and He would bringthe truth to light. But when, on the following day, I received a letter from a friend in Cape-Town, stating, that this rumor had, even there, caused much surprise and uneasiness, I yielded to the entreaties of the Hottentots, and consented that two memorials should be drawn up, the one signed by 178 Hottentots, and the other by the missionaries, containing a petition, that a commission should be sent from Government to make inquiries into the truth of these charges. On the subject of this request, Mr. Juritz consulted with Mr. Montagu, the Colonial Secretary; but the latter assured him that Government had from the first treated the story as mere idle talk, and that they were fully persuaded of the loyalty of our Hottentots.

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This wish was no sooner mentioned at a public meeting held at Brighton, on behalf of our Missions, the very day on which the letter reached London, than a kind friend who was present, the Rev. W. Tilson Marsh, of Ryde, at once requested permission to replace the valuable Commentary, the loss of which was so much deplored by the writer.—Ed. Per. Acc.

## RECENT MISSIONARY INTELLIGENCE.

Extract of a letter from Br. Joseph H. Kummer.

BETHABABA, MAYHILL P. O., Jamaica.

March 3d, 1852.

I am sure you have been expecting a letter from me before now, and indeed I am very sorry that circumstances have been so, as to make it advisable that I should not write sooner. My own indisposition,—the raging of the Cholera near New Hope,—and our anticipated removal to this place;—all these things kindered, or made it more advisable to defer, than to write in the midst of the cholera. Now then we are here in our new station, and pret-

ty nicely and snugly situated in our little room.

In spirit I will now go back to New Hope, in order to give you a faint description of the few last days we spent there. it is of the Lord's mercies that we were not consumed. because his compassion failed not. Truly the Lord is good. The Cholera was brought into that neighborhood by a little child from Brighton, about three miles distant; where there had been two or three cases, and it very soon began to spread, striking first at one of the rum shops in the neighborhood. From January 21st to February 3d the sickness really raged. In our immediate neighborhood thirty died; seventeen belonging to our church. January 30th, five died; the next day four; and the other days three, two, or one.—You may imagine how we felt in all this distress. We indeed did not know when we ourselves would be laid into the grave. I was kept very busy preparing medicine, and going out to see some of the sick people, and minister to their wants. My dear Amelia was constantly employed at home preparing arrowroot etc., for the sick, and I carried it to them. - Very few of those attacked recovered.—One girl, who was already very far gone, but to whom I gave for three days tremendous doses of pure calomel, recovered; and our good and kind neighbor Mrs. Black also miraculously recovered; so also a few more, who came or sent for medicine immediately.

When I went to visit the sick, I always took along with me a phial of diluted chloride of lime to respire over, for I am not one of those daring ones, that would despise all means of preservation.

Oh, I feel as though I could write pages of our experiences during those few weeks of death. How mercifully has the Lord spared us, and has made us once more to rejoice. Should not we be faithful to Him, who has covered us with his right hand, and in the midst of pestilence has preserved us. We desire to feel thankful. Oh, it was indeed a strikingly solemn time; and though it is in general true, that in the midst of life we are in death, still, on such occasions one feels nearer death than ever. Our prayer is, that all the people there, as well as ourselves, may never for-

get these solemn moments, when God was thus speaking to us. On the 20th of February, we left New Hope for New Carmel, and staid there over Sunday. After a long journey, and tedious, we at length reached Bethabara on Wednesday the 25th; and here we now are, on the top of the Manchester Mountains, 2000 feet above the level of the sea;—a most salubrious climate, pure air, and very healthy. Far to the east, in clear weather we see Blue Mountain Peak, nearly 8000 feet high. Bethabara is a very pretty, neat place. The dwelling house on one hill,—the school on another, and in the valley the church, a large airy building, quite a contrast to the church at New Hope.

As the distance between New Hope and this our present station is so great, our things could not be brought by land, but had to be sent by sea from Parkersbay to Alligator Pond. On the morning we arrived here, our things also came; but sad to relate, upon opening our boxes, which I had myself packed very carefully, we found that nearly all of them had got wet by sea water, and we must suppose that the vessel was leaky and full of water. Many of our things, as our bedding, cloths, and my valuable collection of books, have in consequence been ruited. Some are quite spoiled; others can still be read, but look very ugly from the sea water. I cannot mention every article separately, but you may well imagine, that we poor Missionaries feel these losses exceedingly. The boxes were all good, but the sea water penetrates through everything.

We know that you will all feel with us, and for us, and will ex-

cuse my mentioning our disaster.

## Extract from a letter of Sr. Kummer to her Mother.

Before leaving New Hope we had a very distressing time. The cholera broke out in our immediate vicinity, and raged most awfully for about two weeks and a few days. Thirty persons, all our nearest neighbors, died of it. Seventeen of these belonged to our church; four of them communicants, and the others candidates and children. The other thirteen belonged mostly to the Baptists.—Joseph had his hands quite full. He was constantly employed in preparing medicines for the poor people, and in visiting the sick. The poor people had no Physician to attend to them, as they were unable to pay for one. The first six were put in coffins, but all the others were buried without, as they had no more boards, and the man who made the coffins died himself, and was buried without one. He was a faithful chapel-servant, and an humble Christian. He died very happy; leaving a wife and five children, the youngest only three months old. Oh, it was indeed a solemn time. The rum shops were quite deserted, and there was no noise heard, but the preparations to inter the dead, and the digging of graves. James and Mary Grant, (com-

municants) died, leaving behind them a large family of children and grand-children, several of whom followed their parents. Five dead were carried out of that one house. A man and his wife, belonging to the Baptists, died, leaving six small children, the two youngest twins, only six months old. Such distress we never before witnessed. We had to supply many of the poor sick people with nourishment, especially arrowroot, which was much wanted. The distress was great, but the Lord heard our prayers, and marked our sighs and tears, and when all seemed over, and we almost despaired, he sent relief, and took away the awful scourge. We were very well and hearty in the midst of the sickness. The Lord was indeed good to us; much better than we deserved. The church was rather thinly attended for two Sundays, as the poor people from Culloden were engaged in attending to their sick and dying, and digging graves; and many from the other side were afraid to come. We had to discontinue the day school for three weeks. Eight of our day and Sunday scholars died, some of them very happy, repeating over their hymns and Scrip-ture-texts to the last. We felt much encouraged on hearing such pleasing accounts of these young children; it shows the value of Sunday-schools.

Our kind neighbor, sr. Black, was very low indeed with the cholera, but quite contrary to our expectations she gradually though slowly recovered. We visited her every day. Her husband is very intemperate; and while the poor woman lay in such a weak state, he was intoxicated. We hired a nurse for her, and for many days, I sent her everything she ate. The Lord blessed our endeavors, and raised her up again;—it was almost a miracle, as she is an old person, and was so very weak and low. The last Sunday we spent at New Hope, she would contrive to come to church, although still very weak. Many a time when my dear Joseph was so ill of the fever, she has helped me to nurse him, and therefore we could not bear to see her die of neglect, which would certainly have been the case, if the Lord had not given us courage and strength to minister to her wants.

On Friday the 18th of February, Joseph kept a funeral service in remembrance of those of our people who had died of the cholera. All the relatives of the departed, and many others were present. He preached from 1 These.

'4. 14.—Many of the dead were buried in the night; all without any service

at the time.

### ANNIVERSARY OF THE HOME MISSION SOCIETY.

WITE an affectionate salutation from the members of the Board of the Moravian Home Mission Society, they desire hereby to notify the different Auxiliary societies co-operating with them in the work, that the Anniversary Meeting of the Society, will, by Divine permission, take place on the 12th day of May next, the first meeting commencing at 9 o'clock, A. M.

The members are kindly invited to take part in the exercises of the day.

A full attendance is solicited to give a fresh impulse to the holy cause—the enlargement of the Redeemer's kingdom.

FRANCIS WOLLE, Rec. Secretary.

Bethlehem, April 20th, 1852.

## THE

# Moravian Chnrch Miscellany.

MO. 6.

JUNE, 1852,

**VOL. 3.** 

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JUNE, 1852.

**VOL**. 3.

## MEMOIR

OF THE LIFE OF BR. JOHN BECKER, MISSIONARY IN THE WEST INDIES, WHO DEPARTED AT OCKBROOK, ENGLAND, MARCH 16TH, 1838.

(From "Periodical Accounts.")

I was born, December 29th, 1768, at Landenhausen, near the Vogelsberg, in Hesse-Cassel, where my parents possessed a farm. They, as well as my grand-parents, knew and loved the Savior,—and there being, at that time, a great revival of spiritual religion in my native place, the awakened met frequently in our house for mutual edification. Thus I was privileged already in early years to become acquainted with the Savior and His love to singers, the contemplation of which moved me often to tears. In my fifth year, I began to attend the school, which was, however, only kept in winter, both schoolmaster and children being occupied in field-labor during the other seasons of the year. The consequence was, that I derived but little benefit from my attendance.

The greater part of my childhood was spent in undisturbed happiness. My parents were anxiously concerned to screen me from the seductions of the world, and they exhorted me never to go to bed, till I had prayed to the Lord to forgive me all those, sins, by which I had grieved Him in the course of the day. In my seventh year, I experienced a remarkable preservation of my life. My grandfather drove with me into the field during the harvest-time. I sat in the fore-part of the wagon upon a plank, which giving way suddenly, I fell down with my head-exactly in front of the wheel; but, by God's providence, my grandfather was able at the very instant to stop the wagon. Though not seriously hurt, I fainted for very fright, and remained in that state

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for half-an-hour. In after years, I fell twice with such violence upon the forehead that my skull was much injured; on both occasions I was completely restored, though the scar left by the

wound remained through life.

The conversations which my parents had from time to time with other awakened persons, were of great blessing to me, and I was frequently much affected by them. These were the drawings of the Holy Spirit, who was powerfully at work on my heart. But, alas! as I advanced in years, my innate corruption gained the mastery over me. I began to find pleasure in the things of this world, and by degrees was so far seduced by them, that I became completely their slave; yet I felt no peace in my heart, for I could never forget the blessings I had enjoyed in communion with my Savior when I was a child, and I often prayed: "Dear Savior, let me not die in this wretched state, for then I must surely perish." In my thirteenth year, I was confirmed and admitted to the Holy Communion. On this occasion, I was powerfully impressed, and made a covenant with the Lord, promising Him anew to live to Him alone: yet, even this solemn vow, and the faithful admonitions of my father, were too soon forgotten. My inward state, instead of growing better, became worse than before, and I disregarded the warning voice of the Holy Spirit, because the love of the world gained the ascendant more and

In the following year, my father was quite unexpectedly called to his rest. Seated before a table and leaning upon a cushion, he had fallen asleep; and when my mother came to awaken him, she found him already quite cold; his ransomed spirit had taken its flight to glory." His loss made a deep and salutary impression upon me; however, even this was soon obliterated. I was now lest entirely to myself, and at liberty to follow the bent of my evil inclinations. I did that which displeased my Savior, and caused much uneasiness to myself, as I knew better. My brother, who was six years older than I, and a sincere and devoted follower of Christ, never ceased to exhort me to give heed to my ways. One day, when he endeavored to dissuade me from joining in some amusement, I told him plainly, "Hitherto you have always restrained me, but now I will have my own way, and will not listen to you." Upon this he quitted me, without saying a word; yet I felt so uneasy, that I left the place of amusement and returned home. When I arrived, my brother looked at me and said, "You return very soon indeed; I prayed to the Lord on your behalf; He will not leave you, though you rebel against Him." This faithfulness of my brother affected me deeply; I shed many a tear over my unhappy that; yet I found no power within to amend my life; it was are I were sold under sin.

After the completion of my sixteenth year, my course of life assumed quite a different direction. The circumstance which led to this change was the following:-In 1785, a book was published at Frankfort-on-the-Maine, containing a prophecy that on the 2d of February, at 7 o'clock in the morning, the whole country from Cassel to the Rhine would be destroyed. As our village lay within this space, it was of course included in the tract marked out for destruction. This prophecy, the truth of which I did not doubt, distressed me greatly. The thought of dying and not being reconciled to God, struck me with fearful power. I could find rest neither by day nor by night; I could neither eat nor drink, nor sleep, because I felt persuaded that my punishment would be much severer than that of many others, as I had known from my childhood the will of God and had not obeyed it. In the anguish of my spirit, I took refuge with my Savior, whom I had tenderly loved in former years. After the expiration of three days, rest and comfort returned to my mind, and the peace of God filled my soul. I felt as if the Savior stood before me, saying: " For the sake of my blood, which I have shed for thee, thy sins are forgiven thee; be not afraid, thou art mine!" My views underwent a complete change; those things which formerly I had loved, I now learnt to hate, and nothing gave me more pain, than the thought of having so long grieved the faithful Friend of my soul. I now attended with my brother the meetings of the awaken-On my first admittance there, the whole assembly fell down on their knees, and commended me to the Savior in fervent prayer. My emotions on that occasion I shall never forget as long as I live. In this sweet foretaste of efernal life I spent about six months; my heart was, indeed, quite overpowered by a feeling of happiness; I desired that all men might share the blessing I enjoyed. I began to tell others of the happy state of a child of God; yet my exhortations did not meet with much acceptance. To my grief, I had subsequently to experience, that sin was by no means mortified within me, but had only slumbered for a time, and was now again beginning to revive. very bitter lesson for me, but it served as a salutary humiliation; for I had already begun to believe that I was further advanced than some of my brethren. From that time to my twenty-first year, my whole course was a constant falling and rising. Being of a very lively turn, I was often guilty of follies which I had afterwards to mourn over; but my Savior held His invisible hand over me, and bore me with unspeakable patience and forbearance.

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In my twenty-first year, I visited at Wæchtersbach, where I met with many awakened persons, who stood in connection with the Church of the Brethren. In the evening-meeting, at which I was present, a most edifying discourse by Count Zinzendor was read, which made a lasting impression upon me. In this blessed

hour I entered into a new covenant with my Savior, to live no longer to myself, but to him who loved me first, and gave Himself for me. I spent the Easter-week in the above-mentioned place, forgetting often to eat and to drink, for very joy at having found, through Jesus Christ, a reconciled God and Father. It now became inv constant care to preserve the treasure which I had found; for since, by mournful experience, I had learnt to know the deceitfulness of my heart, I no longer placed confidence in myself. I therefore determined to imitate Daniel, who praved three times every day to the Lord, with his face turned towards Jerusalem, and I offered up my supplications regularly in the morning, at noon, and in the evening, with my heart and mind turned towards Golgotha.

In the year 1890, I paid a visit at Neuwied. Having conceived many prejudices against the Brethren's Church, I observed everything very attentively; but I became by degrees quite convinced, that these were the people among whom I should like to cast in my lot. The meetings made a deep impression upon my heart, and the kindness which was shown me everywhere, touched me the more, as I felt myself quite unworthy of it. Ever since this visit, it became my fondest wish to live in a congregation of the Brethren. I wrote, therefore, to Neuwied, early in the year 1793, asking leave to join the Brethren; and the desired permission was granted me at Ebersdorf. I arrived at that place on the 27th of September. The text for the day was the following: "Have not I commanded thee? Be strong, and of good courage," (Jos. i. 9). Not having been brought up to a trade, I resolved to learn the weaver's business. At first, I found this rather hard, but by degrees I acquired some skill in it. On the 26th of December of the same year, I was received into the Church, and soon after admitted to the Holy Communion with the congregation. I was also entrusted with various little offices in the Brethren's house.

In February, 1802, I received a call to serve the Lord among the Heathen in the Island of Antigua. After having been joined in holy matrimony to the single sr. Ostwald, on the 10th of March, I set out with my wife, in company with br. and sr. Wietz, who were appointed to the service of the same Mission. But, on our arrival at Altona, br. Wietz was taken seriously ill, and on the 2d of April he departed in the forty-ninth year of his age. His departure was very much regretted by us; for we lost in him an experienced fellow-laborer, who had already been employed for twenty-four years in the Mission in Surinam. His widow having returned to Herrnhut, we continued our voyage to London, where we arrived after seven days. After a short stay in that city, during which we enjoyed much kindness from our dear brethren and sisters, we set sail for Antigua, where we landed on the 16th of July, after a short and presperous voyage. But already, on the 20th of December, my dear partner was attacked by the yellow Her illness increased daily, and on the 26th of December she declared to me, that she felt her end to be near at hand. When she had taken an affectionate leave of myself and the other brethren and sisters of the Mission. I recommended her with many tears, to her faithful Savior, and then imparted to her the Lord's blessing for her departure; after which she fell gently asleep on the following day, in the thirtieth year of her age. She had from her childhood loved her Savior, and lived in communion with him; and knowing no greater happiness than to devote herself entirely to His service, for which He had endowed her with superior talents, He alone could comfort the over her early loss, and He granted and preserved unto me the childlike. confidence that He had done all things well, however grievous

On the 24th of September I was married to sr. Susanne Waters, from Fairfield, in England. In March, 1805, I was attacked by fever, which proved so violent, that every one despaired of my recovery. Yet, after a few months, it pleased the Lord to restore me to health again. In the same year we were called from St. John's to Gracehill. Here we had to pass through a season of heavy trials, yet not without experiencing the Lord's gracious help. In October, we were rejoiced by the birth of our first daughter. After a second service at St. John's, we were appointed to the very unwholesome station of Old Gracebay; we there. enjoyed the love and confidence of the congregation, which consisted of 1686 souls, and saw our flock increase both in grace and in numbers. In October, our second daughter was born; but she was soon called home by the Lord, in January, 1810, at a time when both myself and my wife were laid up by violent fever, my wife having been a sufferer for sixteen weeks, so that we knew nothing of the departure of our child till some time after, Our long continued illness induced our Mission-Conference to propose to give up Old Gracebay, and to transfer that station to a healthier spot; a plan which has afterwards been executed.

In 1811 we received a call to the service of the Mission in Jamaica, which we accepted, in humble reliance on the Lord's help, and prepared either to be witnesses of the close of that Mission, which we heard was almost in a dying state, or to see it regive

again by the power of the Lord.

His dispensations might appear.

Having bidden farewell to our dear fellow-laborers, not without a pang, we left Antigua on the 19th of October, and embarked aboard a small sloop, the "Try again." It was our intention to sail first for Barbadoes, and to proceed from thence to Jamaica, because these was not often a direct opportunity from Antigua to the latter island. On the 20th we passed by the large island of

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Guadaloupe. During a heavy storm the waves flew over the deck, and the vessel, being slightly built, soon sprung a leak, through which the water rushed in great quantity. In a short time, the ship was nearly half filled with water; but though in imminent danger we were preserved by an invisible hand, and reached unhurt the island of Dominica, where the sloop was repaired. After a stay of a few days at an inn, we set sail again, though not without serious apprehensions. Having about nine o'clock at night passed the last point of the island of Martinique, the sloop struck with such violence upon a rock, that its destruction appeared inevitable. Great consternation prevailed among the passen-At the request of the women on board the ship, my wife knelt down with them, and offered up a fervent prayer to the Lord for help. We men were all of us actively engaged in getting the ship off the rock, in which we succeeded after half-anhour's hard labor. As we were not far from the shore, we cast anchor, and the sailors were all the night, without intermission, busy pumping to prevent the vessel from sinking. On the following morning we returned to Martinique: passing over a sunken man-of-war, we had again a narrow escape. On the 2d of November, our sloop was again repaired, but so imperfectly, that the passengers refused to continue their voyage in her, and resolved to wait for the packet to Jamaica, and proceed on board of it to that island. In a short time the captain of the packet arrived; but he had lost his ship on his way, and we were consequently forced to prolong our stay here. On the 27th of November, we at length met with a large vessel bound for Jamaica. In this we left Martinique, after a stay of five weeks, on the 4th of December; and cast anchor in Annotta Bay, in Jamaica, on the 16th. As soon as we were landed, we inquired after the Brethren's Miscionary Station, Carmel; but as we were ignorant of the name of the parish in which it was situated, nobody could give us the information desired. At last we found Carmel marked in a calendar, as lying in the parish of St. Elizabeth. On the 4th of January, 1812, we reached the Bogue Estate, our place of destination, full of thankfulness to the Lord for His gracious help and preservation, during our long and perilous voyages and journeys.

As to the state of the Mission in Jamaica, it was certainly a lamentable one. We found, indeed, a few aged negro sisters, but no brethren; and we soon perceived that Satan had blinded the hearts and minds of the whites as well as of the blacks: for they served sin without shame or fear. Whoever would speak of religion was laughed at. But, the Lord be praised, He supported me powerfully, and strengthened me, so that I did not lose courage amidst these discouraging circumstances, but proclaimed the mord of reconciliation with warmth and simplicity. It was listened to with attention, and made some impression upon the few that

came to hear me. On the second Sunday after our arrival, we went to the plantation Elim. We found there the meeting-house crowded with negroes. When I commended to them, in my discourse, the love of Jesus to sinners, an aged negro woman exclaimed quite loud: "Master, this it is what we have long desir-

ed to hear; the Lord bless you!"

Having been prevented, for several months, from partaking of the Holy Communion, we felt a great desire after it. But we were uncertain who among the negroes belonged to the communicants; and finding in the lists, that nearly all were excluded from fellowship, we conversed seriously on this subject with those who had formerly been communicants. To our great surprise, all of them assured us, that they knew nothing of their exclusion. On the Saturday following, we held our first communion with seven. negro sisters. Before we drew near to the Lord's table, I implored Him graciously to forgive us whatever had caused Him grief, or failed to promote his glory, to heal all our infirmities, and to blot out our sins with His most precious blood. My feelings during the celebration of this Communion I am unable to describe; we all melted into tears at the feet of Jesus. By this renewed baptism of the Spirit, life came again into the dry bones, and the Mission began to revive, so that, on Sunday-nights our church was quite filled with attentive hearers.

After a year had elapsed, we felt persuaded that a Missionary, as long as he resided on a plantation, could not make himself sufficiently useful among the negroes; because law or custom prohibited the slaves from visiting other plantations—not to mention many other difficulties connected with residence on a sugar-estate. For this reason, we proposed to employ the five acres of land, which had been granted to the mission by the esteemed proprietor, for the establishment of a detached settlement. This proposal having received the sanction of the Mission-Board, the needful arrangements for the building were made,—not, indeed, without a great deal of labor and trouble to myself and br. Lange, of Carmel, because house-building proceeds very slowly in Jamaica, and

is connected with no small expense.

Meanwhile, the failing health both of my dear wife and myself compelled us, about this time, to apply for permission to visit England. Our request being granted, we sailed from Jamaica on the 1st of May, 1816, and arrived in London, after a stormy voyage of eight weeks. This voyage had already proved very beneficial to our health; and by an agreeable sojourn of upwards of five months in the English congregations, our strength was so far recruited, that we could return to our post. On our arrival there, on the 7th of January, 1817, we had the pleasure to enter the new dwelling-house at New Eden, which had been meanwhile completed. When the negroes heard of our return, so great a

number flocked together on the Sunday following, that the house could not contain them all. A powerful feeling of the Lord's presence pervaded the whole assembly, during the dedication of the building, and the impression made will remain in blessed remembrance to all persons present. From this time our labors were accompanied by the divine blessing, in a very remarkable manner. Some of the negroes came from distances of twenty to twentyfive miles to church at New Eden; many of them walked during the night to be able to be with us on Sunday-morning at seven o'clock. Such a circumstance I should formerly have thought impossible in Jamaica; but, at the same time, I felt humbled in the dust, that the Lord had chosen so weak an instrument as myself for the exhibition of His glory.

The congregation at New Eden now increased every year by more than a hundred members; so that our meeting-hall could no longer contain the multitude of hearers. A church was therefore built, and solemnly dedicated on the 14th of May, 1820. Every Sunday I was incessantly occupied, from seven o'clock in the morning till late in the afternon, with the members of our flock, having scarcely time for eating or drinking. After nine years hard labor, however, my strength was completely exhausted, and my faithful helpmate was in the same condition. We therefore reluctantly applied for leave to retire from service. This request was granted; and, after having taken a heart-rending leave of our dear negro congregation, we left New Eden on the 1st of May, 1826. Many tears were shed on both sides, and the negroes declared, that they would not cease to pray for us, till they should hear of our safe arrival in Europe. At our departure, the number of the congregation at New Eden amounted to 1,300 persons. To the Lord alone be the glory!

On the 6th of May, we set sail, and reached London in the beginning of July, proceeding to Fairfield, the place of our future abode, before the close of the month. Here we were most cordially received by all the brethren and sisters, and had the great joy to meet our daughter in good health, after having been separated from her for ten years. In the midst of this congregation I now enjoyed unspeakable blessings for my heart. It was a matter of peculiar thankfulness to me, that I could attend the daily meetings, during which I experienced a renewal of the emotions which I felt at Ebersdorf, where I obtained permission to become

a member of our Church.

For some time, I had felt a great longing, to see once more in my life the land of my natural as well as my spiritual birth. set out, therefore, in the beginning of May, 1828, on a journey to Germany, and arrived on the 15th of the same month at Newwied, the place where, thirty-eight years ago, I had made my first acquaintance with the Brethren's Church.

Thence I proceeded to my native place, Landenhausen. As I had not been there for thirty-one years, nobody knew me any more. When I entered my father's house, my brother, who was then inhabiting it, would scarcely believe that I was his brother. I asked him whether he did not remember to have had a brother. who had lived with him in that very house up to his 25th year: who had afterwards joined the Brethren's Church, and had become a Missionary in the English West Indies? "If you are my brother," he replied, "you must have a scar on the forehead;" and when he now observed it, he embraced me and wept aloud. Soon after, his wife and daughter-in-law entered the room, quite astonished, and not knowing what had happened; my brother, however, informed them, that the stranger who was standing before them was their near relative; whereupon they heartily shared our mutual happiness. The news of my arrival was soon spread in the neighborhood, and many of the awakened came on the following day to see us. At the request of my brother, I undertook, during my stay with him, to conduct the meetings which were held in his house; though I was greatly impeded by the state of my health, and the disuse of my native language, which I had not spoken for twenty-eight years. The attendance at these meetings was, as may well be imagined, unusually numerous at that time, as the circumstance of their being held by a Missionary would, by its novelty, attract many who were not otherwise regular attendants. Having spent seven weeks very pleasantly with my friends and relations, I returned to Fairfield, by way of Neuwied and Zeist; but when our daughter removed to Ockbrook, we followed her there towards the end of August.

In reviewing, in conclusion, my past course through time, as in the presence of the Lord, I find myself a great debter in every respect, and feel deeply grieved at my manifold shortcomings, and particularly at my frequent neglect of the still small voice of the Spirit of God; but I humbly pray that my dear Savior, who died also for my sins, would pardon them all for the sake of His atoning blood. Of anything good of my own I cannet boast; on the contrary, when I shall be permitted to stand before His throne, I shall not plead my own good deeds, but humbly cry:—

"Here is a sinner who would fain, Thro' the Lamb's ransom, entrance gain."

On the 16th of March, 1838, it pleased the Lord to call home to Himself His faithful servant, in the 70th year of his pilgrimage.

## FOREIGN MISSIONS.

(From "Periodical Accounts.")

### WEST INDIES.

The intelligence received from the West Indian field, though unusually scanty, will be found to contain some interesting features. In Jamaica, our brethren are able to report the satisfactory progress of the Elementary schools, and the addition of several to their By the close of the year, it is hoped, that twenty-five will be in active operation, for the maintenance of which provision is in part secured. The carrying forward effectually of this good work will, however, continue to require the best efforts of our Christian friends and of the children and youth in our own congregations. The letter from Tobago contains an affecting notice of the ignorant and degraded state of 292 poor Africans,rescued from the holds of slave-ships,—and of the difficulty of imparting to them the knowledge of religious truth in its simplest form; while that from the Danish Islands affords a pleasing picture of simple and fervent love to the Lord's cause, in the experience and conduct of an aged negro woman, a member of the congregation in St. Thomas.

### JAMAICA.

## Extract of Letters from Br. J. H. Buchner.

FAIRFIELD, June 24th, 1851.

## DEAR BROTHER :-

What strange difficulties we at times encounter in the establishment of out-station schools. Thus at Skiddaw, br. Cook informed me, when I saw him last, that the overseer of the neighboring estate had thought proper to close the only bridle-path through the woods to that out-post, by locking the gates, and forbidding the children to walk upon it. Now, as the greater part of them live on the other side of the woods, the school was actually almost empty, since for every trespass the law would fine them 11. This will not, however, last long, for br. Cook, having made application to the vestry for redress, has so far succeeded, that he has now the prospect of having the road opened once again to the children. The school was prospering remarkably, the number of children had increased twofold, and the teacher did and still does his utmost to prove himself faithful. Besides the schools I mentioned before, a school in the Irwin-Hill, and another in the New-Carmel district, are to be opened in the beginning of July.

August 7th, 1851.

The cholera, which is still raging in Westmoreland (\$50 died in Savanna-la-Mar within the last few weeks) has not spread in the Beaufort congregation. It appears to linger in the Low-lands, where there are swamps and rivers, and to avoid the mountainous parts of the country. Our brethren and sisters are all well, as far as I know, except br. Lichtenthæler, who has been very ill with fever, and is, I believe, gone to Beaufort for change of air.

The heat at Irwin-Hill nobody can bear for any length of time.

The cholera is still lingering here and there, but has not spread as

it did at first.

Br. Cook, at Bethany, is very active among the members of that congregation; he visits from house to house, and performs the part of Scripture-reader. And of our brethren generally it may be said, that they are laboring diligently in their severally appointed spheres of usefulness, and not without tokens of the Divine blessing.

October 5th, 1851.

Of our Mission here I have nothing particular to report. We have continued our labors as usual, and, I trust, not without corresponding fruit. Our schools continue to give us satisfaction. At present, I am engaged in giving a full report of them to the Government, and to state our plans and wishes. If the Education Bill of last Session should fail to pass, the support we shall receive in future will probably be greater than hitherto. This year they have only voted to us 1201.; it was indeed all they could afford to do.

Br. Elliott wrote to me a few days ago: "Every week shews more clearly, that our recommencement of services at Alligator Pond was from the Lord. There really appears to be what may be called an awakening among the people there. About ten of them meet together, every evening, in one of their houses, to conclude the day with reading the Scriptures, religious conversation, and prayer. At their request, I am going down to-morrow to hold a special meeting with them. We require something of this kind to stimulate our exertions, and have great cause for thankfulness, that the Lord does not withhold it." All this is very pleasing.

## Extract of a Letter from Br. J. Ellioft.

DEAR BROTHER :-

LITITZ, June 3d, 1851.

We cannot forbear to express our gratitude for the lively interest in negro education, shewn by our kind friends in England; they are, indeed, doing us an immense service in this respect. By

making so many schools free, they have swept away one of the greatest barriers to the rising generation's education, all the great consequences of which will not be fully known on this side eternity; but it is meanwhile very encouraging to us. Now when people have done one kindness, it establishes a kind of claim upon Might I urge this claim in behalf of Lititz schoolthem for more. house? I believe, if our benefactors were fully aware of the circumstances, they would require no other stimulus. Most of the parents are extremely poor, in so much that they find it very difficult to provide a little food and a few mean rags to cover the bodies of their children, in order to send them to school. Indeed. there are not a few little children within gunshot of us running about like wild animals in the Savanna, without a single shred of covering, owing to which they can attend neither church nor school. And not only so, but several members of our congregation are prevented from attending the house of God, and even some communicants are debarred the privilege of sitting down at the Lord's table, from the same cause. Notwithstanding that about 91. worth of Osnaburgs and other clothing-stuff were distributed among the poorest, at the end of last year and the beginning of the present, a benevolent mind, with an inexhaustible purse, could find ample scope in these plains; but the most sanguine could not expect much assistance here for building either churches or school-houses. Besides, they have given so much labor already to this school-house, that, knowing their deep poverty, I could not well ask them for more. I must indeed confess, that the necessity for this school-house is not absolute, as we could make shift with the school at the end of the chapel, as we have done hitherto; although, to have it elsewhere, would be very desirable on several accounts. In the first place, there is danger of the children losing some of that reverence which they should feel for the house of God, by having daily school in it. Secondly, it would be very desirable to have our Sunday-school elsewhere than in the chanel—though on another account. The Sunday-school commences, at nine o'clock, and before it closes, there are frequently 300 to 400 present. These cannot all be called scholars, in the strict sense of the word, although they are all present for the purpose of gathering up some instruction, while it is being communicated to the regular scholars. Sr. Elliott superintends the school, and also teaches the first class till half-past ten, when I go in and keep instruction-meeting till eleven; after which, the chapel is immediately filled for the morning-service. This is closed before one o'clock, and about five minutes elapse before the commencement of the candidates' meeting, and about an equal time between the close of this and the beginning of the congregationmeeting, which is generally concluded about three o'clock. Thus the chapel is kept in heat for nearly six consecutive hours every

Sunday. Now, if we had a school-house, we could reduce these six hours heating to four and a-half, by having the school there

from nine till half-past ten A. M.

Our Sunday-services are in general well attended; and during the Easter-week, the chapel was always filled. On Easter-morning we had, at an early hour, a large company, some of the people having walked several miles by moonlight in order to commemorate our Lord's resurrection, and to hear once more the harmonised account of it. This was read, intermixed with the singing of verses on the same subject, by candle-light; after which, just as the sun was beginning to tinge the tops of the May-day Hills, the Easter-morning Litany was prayed in the chapel-yard. I am not without encouragement as regards the outpreaching places, especially Alligator Pond, which has been recommenced this year. At present, I have seven persons under instruction for confirmation; four of them are sad specimens of want of early training. They are, I believe, very sincere and very desirous of instruction; but their minds having never been opened in youth, they find it hard work to answer the simplest question, even if the subject has been explained to them again and again. The other three had not the advantages which the children now have; bet before they became men, they applied themselves very assiduously to the alphabet, and are now able to make some use of their Bibles and Hymn-books.

### ANTIGUA.

From Br. Charles B. Ellis.

GRACEHILL, May 29th, 1851.

## DEAR BROTHER:

I should have been more anxious to write to you at an earlier date, to inform you of my arrival in Antigua, and the peculiar pleasure I experienced in assisting in ministering to many of the congregation in St. John's, where my dear father had labored years ago; also of my marriage with my dear wife, who is indeed a "help meet" for me, and sincerely desirous of approving herself a diligent laborer in the Mission-field,—did I not know that you have correspondents, who have long ago given you the needful intelligence. They will not, it is true, have told you of the kindness which they manifested towards us on our arrival, and which I am truly thankful to say, instead of diminishing, has rather increased up to the present time.

You have, probably, heard already of our appointment to this place, owing to the vacancy caused by br. Miller's return to Eng-

land. We came hither from Spring-Gardens on the 10th April, that we might have the benefit of br. and sr. Coates' experience

and advice, prior to their removal to Lebanon.

Last week was the very sudden death of the helper-brother, Joseph; he was at church on Sunday 18th; on the Wednesday following, he went to work, apparently in his usual health, but whilst in the field, he fell to the ground, had to be carried home, and died the same day, without having spoken from the time that he fell. I endeavored to take advantage of the event, on the following Sunday, by preaching from Mark xiii. 37: "And what I say unto you, I say unto all, watch." The public services here are very well attended.

## ST. KITTS.

## From Br. W. Mumford.

BASSETERRE, July 20th, 1851.

### DEAR BROTHER:

With regard to our congregation, I think that the spirit of the people is improved, and that there is a healthier tone than some months back; nevertheless, there is still great room for amend-The cases of sin are indeed numerous; and the quarrels amongst the people are many and often deeply rooted, being, in some cases, of many years standing. Generally speaking, our people residing in the country constitute the better part of our flock. The nearer to town the greater the rudeness, especially among the young people. We have frequently to take things up very seriously and determinedly, and, in many instances, it has had the desired effect. At the last speaking with the candidates, or new people, we experienced some encouragement. twelve for the first time, mostly adults, who wish to join our church; and others, from quarters where one could least have expected it, manifested the commencement of a work of grace in the heart. Oh that the Lord may carry on, or, if it be needful, begin His work in each of them, and continue to increase the number of His faithful people. That the church here is as well attended as it is, is a matter of wonder, when all circumstances are considered. Our school, likewise, keeps up its full attendance. I think the average for the last two months is rather above the former The withdrawal of our teacher, Saunders, has caused a great addition to our work. I hope my health will be spared till we get another teacher; for you may well imagine, that to care for a congregation of about 2000 souls, to visit the sick, to attend to the "Friendly Society;" to keep the diaries and registers; to hold instruction-meetings, and to be in the school three

or four hours every day, is quite sufficient to provide occupation for two persons. Br. Mæder has kindly lent us his teacher for the time being; but he is young, and having been at school with many of the older scholars, he finds it difficult to keep up his authority. With our Sunday-school we have had a good deal to do, and hope the Lord will bless our endeavors.

### BARBADOES.

Extract of a Letter from Br. T. L. Badham.

Dear Brother: Sharon, August 12th, 1851.

In the night of the 10th instant we had rather alarming weather, but by the Lord's mercy no harm was done. As yet there is no cholera in the island; but the island is not altogether healthy; small-pox still lingers, as also influenza, and fever.

## TOBAGO.

From Br J. Hull.

Montgomery, Sept. 10th, 1851.

## DEAR BROTHER:

In my last letter to you, allusion was made to the arrival of our new Governor, D. R. Ross, Esq., and to the visit he paid to the schools at Montgomery. In less than two months afterwards, he was suddenly removed from us by death.

Shortly before this mournful occurrence, there was an arrival of 292 African emigrants, in whose welfare His Excellency took a lively interest. They are of different tribes and ages, but most of them young people, captured from slave-ships. They have been allotted to different estates; some for one year, under contract, the terms of which are fixed by the legislature, and the rest under fifteen years of age, for a longer period. As they are ignorant as yet of the English language, it will be some time before. they can benefit by instruction, even if they are desirous to receive it, which, at present, they seem scarcely to be. Some of the children have intelligent countenances, and would soon learn by imitation. We have had six for a time at our infant-school. and others have attended the Sunday-school and public service, to which, however, they have already expressed a dislike, in comparison with the religious practices in their own country, in which they have been brought up. As heathen, therefore, they claim our pity, our prayers, and our willingness to supply their wants.

as far as opportunity may be afforded to us. The greater part are far from us, on the windward side of the island.

During the months of July and August, we were called to pass through a season of severe trial. Not only all the members of the Mission-family here, but also the teachers and servants were laid up with fever, at different times. It extended also to many of our people; and the building operations had to be suspended for a season, as all the workmen were confined to their rooms by sickness. For my own part, I was in bed fourteen days, of which I recollect but little, excepting that I had a firm persuasion that I should be spared, to work again in the Lord's vineyard. goodness has been great in supporting me and my dear wife through this trial, and also in so ordering it, that the Sunday-services have not been once altogether omitted. Br. and sr. Cooney went for some days to Moriah, for change of air, but did not derive so much benefit from their visit as we had anticipated. I am thankful to say, we are all now convalescent, though still far from being in possession of our previous bodily strength.

### DANISH ISLANDS.

The letter, above alluded to, (page 190,) is, for want of room, deferred to a subsequent number of the "Miscellany."

### ANNIVERSARY MEETING

OF THE

## HOME MISSION SOCIETY OF THE MORAVIAN BRETHERN'S CHURCH.

held at Bethlehem, May 12th, 1852.

Agreeably to the Constitution, the Anniversary of the Home Mission Society of the northern section of the Moravian Brethren's Church took place at Bethlehem, on the second Wedneeday in the month of May. On the preceding Sunday, May the 9th, br. Levin Reichel of Nazareth, and br. Ambrose Rondthaler of Emmaus, at the request of the Board of Directors, had preached in reference to the Home Mission cause, in our church at Bethlehem,—the former in the morning in the German, and the latter in the evening, in the English language. Both these sermons, by a resolution adopted at the General Meeting of the Society. have been requested for publication in the "Miscellany."

In the absence of our dear br. Henry A. Shultz, the first President of the Society, re-elected last year, who, in compliance with a call to Lititz, Pa., had, to our regret, already lest here with his family,—the Vice President occupied the Chair at the Anniversary, and opened the first meeting in the morning with singing and prayer, and a discourse from the texts for the 12th of May, being a memorial day of the United Brethren's Church.

The Daily Word: His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in Him. Ps. 72. 17.

The Doctrinal Text: That which ye have already, hold fast, till I come. Rev. 2, 25.

After the reading of the Minutes of the last Anniversary, the Annual Reports of the Recording Secretary and of the Treasurer were read and adopted,—both to appear in the pages of the "Miscellany."

In the afternoon, the members of this Society united with those of the other Missionary Societies in this place,—both adult and juvenile—in a lovefeast; when an address was delivered by the Vice-President, from the words recorded Joshua 13. 1. There remaineth yet very much land to be possessed. The exercises were enlived with sacred music by the choir. Extracts were also communicated from br. Iversen's narrative of an exploring tour to Sturgeon Bay, and from the Reports of Auxiliary Societies at Camden, New York, and Canal Dover, Ohio; the latter recommending the extension of our Home Mission efforts to Oregon,—all these communications to appear in the "Miscellany," along with the address, by request of the Society.

In the last Session, after the love-feast, the report of the Committee on the election of a new board of officers and directors was submitted; and the final result of the election was as follows:

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Br. Charles F. Seidel, President,

" Wm. H. VanVleck, Vice President,

" L. F. Kampmann, Cor. Secretary,

" Francis Wolle, Rec. Secretary,

" John F. Rauch, Treasurer,
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Br. Jedidiah Weiss, Director,

" Maurice C. Jones, "

" Simon Rau, "

" Edward Pelsert, "

" C. A. Luckenbach, "

" C. D. Bishop. "

At the close of the meeting, the members present united in singing: "The grace of our Lord Jesus Christ, etc."

## THIRD ANNUAL REPORT OF THE RECORDING SECRETARY

of the Moravian H. M. Soc., at Bethlehem, submitted May 12th, 1852.

The celebration of the third anniversary of our Home Mission Society calls us again together, as unto a "jubilee of the Lord," to bring to remembrance what He has done with us and for us, and at the same time to remind ourselves of our duty, as laborers together with the Good Master of the vineyard, the workings of whose strong arm appear in every part of His work. Do we direct our eyes to the way prepared for possessing new lands, or to the additional number of laborers called into the field, or to the \*17

fruit produced, all cause the heart to expand, and draw forth the

sympathy of those that know the Lord.

We shall, then, in the pursuit of the object of this report. remind ourselves of what the God of our salvation has done during the past year in the midst of our Mission stations. In looking over the field of labor,-first, on the scene of activity, appears Green Bay with its active laborers. The last time we met here in this solemn manner, there was yet a dark cloud hanging over this field, and with anxious solicitude was every advice looked for a amidst the many conflicting views, not a few portended a destruction of the work there commenced; but, to the praise of the Redeemer be it told, now these things have passed away, and brighter beams pour forth their enlivening influence. With the approval of the Board, br. Fett left his post in the month of June last, to enter upon a collecting tour, to raise means for the erection of a church-edifice and parsonage. By these means br. Fett had an opportunity, to lay the state of things at Green Bay before the members of most of our congregations in this northern section of our church. The interest awakened is well told by the handsome aggregate amount of \$1,548 received on his collecting rounds. less does it call forth our gratitude, that br. Fett found in sr. Adeline Greider a partner, willing to associate and toil with him in his self-deaying work of love.

After the return of br. Fett with his beloved partner, and a most hearty "welcome home," by his dear people, he entered again into his usual sphere of activity, and as soon as the reads became somewhat passable, he also made his pastoral visitations to the families under his charge in the vicinity of Green Bay. Not a little interesting might it have appeared to us, to have seen both br. and sr. Fett on such a trip, in western style, seated upon a rude wagon drawn by two of the horned tribe, the "vehicle" every now and then to the hubs in the mire, obliging the passengers to descend from their "envisble" seats, to enable the slow motioned creatures to extricate themselves, and make a little pro-

gress.

Directing our attention to the work thus far accomplished in our Greenbay Mission, we observe a handsome frame church-edifice, measuring 34 by 54 feet, and a parsonage in a "steady, forward" course of completion, the corner stone having been laid with appropriate solemnities on the 20th day of October last. Br. Fett we observe meeting sabbath after sabbath, and ofttimes during the week, with a number of souls desiring instruction pertaining to their everlasting well-being; among these there are near one hundred that desire to join, or have already signed the Congregational Rules of Discipline. Previous to signing, these Rules were submitted to the proper authorities—the Provincial Elders' Conference of the northern section of our church, and the Home

Mission Beard, for their sanction and approval. A copy of the deed for the two lots presented by W. B. Astor of New York, for the site of a Moravian Church at Green Bay, was also submitted to the Board.

Sr. Fett, as well as br. Fett, has also been doing her part in this mission. She has been meeting on the sabbath days with a small class of scholars, both adult and youthful, and during the winter evenings, not unfrequently, was our sister engaged with her assistants in the Sunday school and other adult members, in imparting, and dispensing the precious seeds of the Gospel, knowing, it is ours to sow and to water, but trusting for the blessing and the increase from on high.

Next to br. and sr. Fett, we notice br. Iversen and his partner, with their small band of Scandinavian countrymen, partly dwelling still according to our latest advices, near Green Bay, and partly having already left, and entered a tract of land on Sturgeon Bay, thirty or more miles northward of their former place of residence. The spot selected by these brethren, in the wilds of that strip of land separating the waters of the bay from lake Michigan, is represented not only as of a very fertile soil, but peculiarly well adapted by its contiguity to the bay, to their favorite employment of fishing. From the public papers we learn, that the settlement of this tract, by these Norwegian brethren, is looked to as an auspicious sign for the projected connection of the waters of the bay and the lake, by a ship-canal.

The labors of br. Iversen have not been confined merely to the fow of his countrymen with him, but in the spirit of our cause he sallies forth from time to time, to seek the scattered abroad of his people, wherever they may be found within a reasonable distance. During the year he made a number of visits, or circuits, among his people. A notice of a visit he paid, on foot, in September last, appeared already in the Miscellany, also a full Report of another very interesting visit to the Norwegian settlements in Illinois, late in the fall of 1851. On this trip br. Iversen travelled apward of 200 miles among his people. We make free to repeat a paragraph from his Report. Speaking of his arrival at a settlement on the Little Indian Creek, br. Iversen writes: "The faithful souls, having heard of my intention to come in compliance with their request, had longed for my arrival; and now learning that I was here, came together from every quarter. I tarried in this settlement from Tuesday evening to Saturday morning, and had eight meetings, of which two, and particularly the last were attended with a special blessing. The spirit of love came down; every heart was touched; they looked, one at the other, with a tearful eye, expressive of brotherly forgiveness, while Zinzendorf's Hymn: "Flock of Jesus, be united," was sung with overwhelming emotion. After each diffcourse, the most important points of doctrine were discussed with love and simplicity, which was productive of a happy result, and at the close we knelt in prayer, looking up with tears to Him, whose heart was pierced for us on the cross. Without entering further into details, I may add, that the Savior truly melted these believing souls together by the fire of his love; indeed, it seemed, as though they could not separate one from another, nor part from me; some regretting, that I could not stay any longer, and expressing their wish, that I might, if possible, spend my life among them. I urged them, to look away from the poor servant, and cleave to the Master, who alone could save them."

Writing of his parting from another settlement, the same brother says: "We had a farewell meeting, in which I spoke from the Doctrinal Text of the day, 1 Pet. 4. 10. We were all melted to tears, for the Lord himself spake to every heart." (v. Report, Miscellany for April, 1852.)

Another interesting Report from br. Iversen, (reserved for communication in the love-feast this afternoon) gives a full account of an adventurous pedestrian excursion over the ice, in search of a locality on Sturgeon Bay, for the commencement of the settlement already alluded to.

Turning our attention to another field of labor, our Indiana mission next claims our attention. Here br. Barstow has been laboring upward of a year; and should we follow him on his steps, we should be led over a checquered field. The nucleus of Thence he sallies his operations is at Stilesville, Hendricks Co. forth, to invite his fellow mortals to the Gospel feast; first we may see him wending his way in one direction, and meeting, perhaps, in the happy domicile of some warm friends; again, on another more destitute course, we may observe him occupying an uncomfortable remnant of a log school-house, surrounded by a company of souls hungering for the Bread of Life; and anon, the weather permitting, we find him upon a mound of earth for his pulpit, and the thick foliage of the spreading branches of the trees of the forest, for his canopy, directing his hearers to the rich pastures of Heavenly grace.

Thus br. Barstow has eight regular monthly preaching-places, to attend to which he rides weekly 50 to 60 miles, and preaches, on an average, three times a week, besides keeping frequent evening meetings and giving religious instruction. At this mission too, there is a company of the faithful, who desire to set up a monument to the praise of the Redeemer's name, in erecting to His glory a house of worship, and a dwelling for him who ministers unto them in holy things.

As the site for this purpose, the little Society in Hendricks County have succeeded in purchasing three acres of land, just in the edge of the little village called "West Milton," about one and

a half miles from br. Barstow's present home (br. Philips' house), and about four and a half miles from Stilesville. West Milton is a "new place," and consequently has, as yet, but few dwellings; but from its well-chosen situation on the Indianapolis and Terre Haute Railroad, promises to be a flourishing village. Br. Barstow thinks it a choice opening for our young men desiring to carry on farming, or mechanical occupations, in that western world of theirs.

To advance the contemplated work of this little Society of Moravian brethren, br. Barstow has, quite recently, been visiting most of our larger congregations, to solicit aid to carry out their laudable plans. While on this tour, his heart was gladdened to find, not only, so many willing hearts, and cheerful givers, to aid in a pecuniary point of view, but to find also a dear sister, ready to share with him the weal and wo of a western Home missionary's life. He was joined in holy matrimony to sr. Elisabeth B. Carrick on the 13th day of April last.

Having attained the three objects of his visit; viz.: the administration of the rite of ordination; the collection, which amounted to the aggregate sum of \$550; and a dear partner, he set out with a cheerful and glad heart, for his western home on the 3d of

the present month.

Besides these three fields of Home Mission operations, we had at the time of our last anniversary meeting, a work commenced in the city of Cleveland, Ohio, on the plan of our Diaspora laborers on the continent of Europe. Finding this plan of operations not to succeed here, the Board reluctantly relinquished this field of labor for a more favorable opportunity, to make another attempt to open here the "gates of righteousness," that we may go in to the praise of the Lord. Is this place closed to us, as it were, for a season, in another city, New York, the "everlasting doors" have been opened to us.

In the month of September last, the Board had the pleasure to enlist the services of br. John G. Kaltenbrunn, previously of the Diaspora service in the vicinity of "Neusalz," to commence a work so long desired in the great commercial metropolis of our country, where, with the conflux of many nations and tongues, thousands of Germans are annually pouring in. The great depravity and infidelity raigning among this people, br. Kaltenbrunn represents in his reports to be of an exceeding lamentable character; Roman Catholics, confirmed infidels, deists and pantheists abounding. His ways among them have oft-times been marked with most discouraging scenes, and, but for the armor of the Lord, he should not have been able to stand against the many darts of the enemy. Praise be to Him who giveth the victory,—he has thus far fought well the battles of the Lord, and has gathered though yet a small, but we tast, a faithful band to stand by him,

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and join with him in ascribing all praise to Him who is the First

and the Last, the great, I AM.

When first this work was commenced, in the month of September last, the small company of the faithful met in the lecture room of the Moravian Church in Houston Street, but finding this place too inconvenient, being far from the residences of the most of this little flock, it was deemed expedient to obtain a more central place to meet together for solemn worship, praise and prayer. Through the instrumentality of our efficient Home Mission Society in New York, a neat little chapel has been rented near the East River. Br. Kaltenbrunn has also found a home near this place. These German brethren having now a chapel of their own, they are enabled to have their wishes gratified, to have regular services in the day time. Br. Kaltenbrunn preaches twice every Sabbath day, besides attending to religious meetings twice during week day evenings. A goodly attendance at these services is the encouragement of our brother, as well as an evidence that his labors are not in vain.

Br. Kaltenbrunn, as also br. Barstow, of our Indiana mission, naturally finding themselves frequently cramped in their former capacity as Home Missionaries, bishop W. H. Van Vleck was authorized, at the instance of the Board, to ordain these brethren Deacons of the Moravian Church. Under the happy circumstance of these two brethren being together, the rites were administered, on the 18th day of April last, in the Moravian Church at New

York, before a deeply interested congregation.

From our little knot of brethren at Moravia, Iowa, the Board had the pleasure of hearing occasionally during the year, through br. E. Conrad, who still continues, for want of public service, to hold meetings, alternately in one or the other family, for the mutual edification of one another. The Board having hitherto failed to make arrangements, to have the Gospel statedly preached to these dear brethren in the wilds of the West, br. Conrad has been encouraged to continue steadfast in his good work and strive to keep alive an interest in the Redeemer's cause. The Board is anxious, and hopes to find a brother to visit them and to administer the sacraments of baptism and of the Lord's supper.

A field still farther westward—, Oregon has been strongly commended to the Board, by one of our Auxiliary societies, for early occupation. (The claims of this field, thus presented, to be com-

municated in the lovefeast.)

Br. Clauder's work among the Germans at Port Richmond, continues as usual, without presenting anything new or striking, any particular encouragement or discouragement. The meetings are attended as usual; many manifest great indifference to the Gospel, but a few also much piety and zeal.

In reflecting on the events, that have been transpiring at these

our different mission-stations, as gathered from the regular reports of our Missionaries, and remembering how many fearful hours the members of the Board were constrained to spend, in view of the many fiery darts, flying hither and thither at this hallowed work, the mind and the heart are, at the close of the year, raised on high, to adore the goodness and mercy of Christ Jesus, who ruleth all things well. Again we find great reason for thankfulness, in the many ready and willing hearts, that stand by us not only at home, but also abroad. Our work is as yet but as a drop in the bucket; there is but a small beginning made; therefore we hail the more gladly every auspicious light, that rises in the horizon of our Home Mission sphere. Should it not gladden the heart, to see our smaller congregations coming in successively to take a more active part in this blessed work? This year we have again the pleasure to announce the formation of two Auxiliary societies, the first in Lebanon and the other in Gnadenhuetten. Our older societies, too, have not been inactive. No! we feel, that they are interested in our Home Missions, and gladly do according to the measure meted out to them. We will not here tell what our brethren in the different congregations have done; but we cannot refrain calling to remembrance, how many skilful hands were employed in "needlework of blue, and purple, and scarlet and fine twined linen," as of old, "for the tabernacle of the Lord." Our Treasurer's Report records the result; however, not only at Bethlehem, but also in other congregations, not forgetting York and Lancaster, our sisters have done likewise, and though the result of their labors does not appear in the same Report, we as gratefully acknowledge it.

We take pleasure, also, in thankfully acknowledging the cordial reception of br. Kaltenbrunn by the brethren of our co-operating society in New York; also their kindness in volunteering to bear the whole expense of our New York Mission, including the support of the Missionary, the house and chapel rent, constituting an aggregate expenditure of upward of four hundred dollars per

annum.

We will not go farther into detail; our christian brethren and friends look not for a review of their good works; it is their pleasure to have the approval of conscience in works of love and of charity. They exception, when they have done all, "We have done that which was our duty to do." Luke 17. 10.

The Board had its meetings as usual, averaging one every alternate week. Several changes have taken place,—in the early part of the year, by the resignation of br. E. F. Bleck,—and later, by our active br. Titze laying down his office as Vice President, previous to his removal to Nazareth. These vacancies were filled, according to an article of the Constitution, giving to the members of the Board the right to fill vacancies occurring in that body, be-

tween the stated anniversary meetings,—by the election of br. Wm. H. Van Vleck as Vice President, and br. Edward Peisert, as a Director of the Board. Near the close of the year, we regretted the loss of br. Henry A. Shultz, by his removal to Litiz. He held the office of President, from the first formation of the Society, and ever continued not only to bear the title, but to live in this cause of his Divine Master. He has left us, but his "mantle," we trust, will soon be found upon another. Br. Van Vleck fills his place to the close of the term.

In the course of the year, the Board enjoyed the pleasure of a social interview with several of our brethren in the Home Mission service. The opportunity was embraced, to encourage, and strengthen one another's hands in the work of the Lord, as we would also now do, on this hallowed occasion. May strength from our Divine Redeemer come down upon us, and make us more like unto himself, in love and zeal for the salvation of souls. the enlargement of Christ's kingdom, the spiritual weal of the nation and the evangelization of the world. All these are embraced in the cause of Home Missions. Yes, the pious heart exclaims: Home. The flame of love must burn brightly upon our own altars—religion pure and undefiled must be maintained in our even This done, our little Zion will not decay, our fields will not be overgrown with thorns and briars, but our light shine as from a hill; the friends of truth will be strengthened, and through our Missions, few though as yet they be, many waste places be transformed into gardens of the Lord.

Let us then pray, and labor earnestly, give liberally,—grudge not, but devote freely of the gifts so bountifully bestowed upon us, to our Redeemer's glory and our country's good. We are engaged in the same holy enterprize He was engaged in, who commanded his apostles to "begin at Jerusalem." Let us then abide steadfast and persevering; and if, through the grace of God, our Home Missions flourish, the happy influence will be felt in our Foreign Missions too. If the vibrations of love and good will cease not at Home, the echoes of glad tidings will roll and reverberate from nation and to nation, until all kingdoms shall be bound

together by the everlasting cords of love and of peace.

With this wish and prayer of the members of the Board, they, retiring from their offices, bid an affectionate and earnest God speed to all brethren and sisters co-operating with them.

PRANCIS WOLLS, Recording Secretary.



### THE

### Account of Receipts and Disbursements

OF THE HOME MISSION SOCIETY OF THE MORAVIAN BERTHREE'S CHURCE AT BETHLEHEN, SUBMITTED AT ITS THIRD ANSIVERALE, THE 12TH OF MAY, 1852.

	•
RECEIPTS.	DISBURSEMENTS.
Bal. of last year's Acc. \$238 661/2 Col. after Miss: Sermons 39 68' after Lovefeast 25 80  YEARLY CONVERSIONS OF BETHL. Soc. & AUXILIARIES.	Paid Missionaries as follows, to wit: br. Fett, incl. travelling exp., for self and sr. Fett \$215 — br. Iversen incl. trav. exp. on missionary tours 243 — br. Lauenroth 30 —
From Bethlehem Society, 99 —  " Camden Aux. Soc. 10 —  " York " 35 —	br. Kaltenbrunn, trav.exp. to New York 20 —
" Hopedale " 6 — " Nazareth " 24 6214	br. Barstow, incl. trav. exp. & freight for self & sr. Barstow 203 27 711 27
" Lebanon " 23 — " " Litis " 20 — "	FURNITURE,
" Emmaus " 7 75 225 87½	for furniture for br. Fett's & br. Barstow's stations, each \$25 50
DONATIONS.  From a sr. per sr. Connelly 10 —	Mission Library, for the said two stations 86 75
" members of Lebanon congregation 5 31	for aConveyance for br.Barstow 50
" sr.Haines, per br.Reinke 3 — br. X. " " 2 —	Expansion.
"GnadenhuettenSun.Sch., per br. Kampman, 5—  St. Island, congr. 1 to 5 28	for Lovefeast on the Anniver- sary 14 74
"St. Island congr., 5 5 28 "Southfield " 8 13 "Pt.Richmond" 1 84 "Sarah Burbank. 5 2	Postage 551½ exp. connected with br. Fett's
" Sarah Burbank, 5 2— " Ann Lake, 50	visit 650 Text books & Gem. Nachrichten for br. Fett 286
Widow A. Egbert, 25	for printing Circulars 4— 83 1114
br. Seidel, 10 —	Investment.
"Graceham Sun. Sch. per br. A. Reinke 8 — "Girls' bible class at Bethl.	Loaned out on Interest, contri- butions rec. fr. life-members 40 —
per sr. Bloom 4  St. Island congregation,	Balance 49 3034
per br. Clauder 5—  E. H. per br. Seidel 5—	
" P. Ranck of Ohio per br.	
Seidel 1—  " Miss H. Simonson of St. Island 2—	
" collection from St. Island church per br. Clauder 2 —	· ·
<ul> <li>a br. in Bethlehem</li> <li>a friend in Bethlehem per</li> </ul>	
br. Shults 5 50  " a collection at Hopedale 2 21 99 02	•
Proceeds of a Fair got up by sis- ters and friends of the cause in Bethlehem in aid of the	
funds of the Society 285 —	
Rec. one year's Int. on \$180 at	
Bec. Int. on a temperary loan 1 05	\$070 44
6 90	JOHN F. RAUCH, Treasurer.
18	Bethlehem, May 12th, 1852.

### BR. IVERSEN'S EXPLORING TOUR TO STURGEON BAY.

(Read at the Anniversary-Love-mest.)

Last spring, when I started from Green-Bay with a propeller. on a Home Mission journey, my eye rested upon the beautiful shores, overhung with lovely green, and not settled by a single living soul. It entered into my mind: Should not this be a convenient place for our little wandering congregation? It was a fine evening, and the view of the Creator's works filled my heart with tender feelings, the impression of which afterwards remained constantly upon my mind. Returning home, after several weeks, I told my brethren about this part of the country; and in a short time some of them hired a sail-boat, and, commending themselves to the direction of the Lord, set out in search of a suitable place for our little flock. At length, they returned with a favorable report. It was an invisible hand that had pointed out to them Sturgeon Bay; for none of them had been there before, no man had given them directions to put in there,—at no point did they previously go ashore, although there were landing-places enough before this,—but, on sailing into that Bay, one said to the other: "Here is the place!" They found a very good harbor, which vessels commonly make use of in storms,—two excellent fishingplaces for seines or drag-nets, and deep water far into the Bay. Sturgeon Bay is eleven miles long, from the upper end of which it is but one and a quarter mile across to Lake Michigan, where some speculators at Boston have bought land, as a canal, it is presumed, will be cut through on that line.

The soil there, in the opinion of the brethren, was very good for farming. They found, in the Bay, only two or three claims of some fishermen, and besides these, there were thousands of acres of Government land, yet for sale. There would be a suitable place for a steam-sawmill, with timber enough near the shore, and a good supply of limestone and of granite. Soon after their return, they actively commenced preparing two drawing nets, one of them 840 feet in length, which in no very long time was finished; two boats were built, and last fall ten of our countrymen went out there, some of whom had already pre-empted pieces of land, and immediately began to build log-houses, after which they fished, and have been very much encouraged, although the season upon the whole was not favorable for this business of fishing.

Of course, I felt anxious to see that place, and several times was determined to pay a visit to Sturgeon Bay, of which I had heard so many flattering reports, but every time was prevented. It was not until after my return from my last Home Mission journey to Illinois, that, in the early gart of the new year, some brethren and myself left for Sturgeon Bay with the purpose, to

take a right view of the place, and to consider, whether it he really suited for the settling of our congregation. On Wednesday afternoon, the 7th of January, we started on foot, travelling on the ice. We took our lodgings the first night in Bay Settlement, near the Red Banks. The next morning before day-light we pursued our journey, having thirty miles to walk that day, before we could find a shelter. At noon, we cleared off the snow from a spot on the shore, where we boiled our coffee, and took our dinner; but having neither table nor chairs, we had to sit down like Indians. Thus refreshed, we resumed our pilgrimage. In some places, the ice was piled up in small hillocks of from six to ten feet high; in others, it was as though we walked in a graveyard among tombstones, but without inscriptions; at some distance, the view had the appearance of numerous stone-cutters' shops or yards. had trouble enough to get along, on the very rough ice. At length it grew dark, but not a house was to be discovered, and we were very much fatigued. We had to grope our way between the pieces of ice, which covered our path; it was very cold too, and here and there we encountered a stumbling block, over which we fell headlong, and that not a few times.

At 7 o'clock we found the only house in Little Sturgeon Bay. occupied by a French family, and were happy indeed, to get under shelter. In the night, we had to lie down on the floor, but we did not feel cold, as the fire burned all night upon the hearth. On Friday, the 9th of January, with the Daily Word: "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come" (Ps. 102. 13.) we, at noon, entered the first Norwegian house in Big Sturgeon Bay, and the family were rejoiced to see us, for they had long waited for me in vain. In the afternoon, we visited the other Norwegian families; and I cannot describe, how happy they were; for we had not seen each other in several months. In the evening we had a meeting, the first ever held in Sturgeon Bay, in which I spoke from the Doctrinal Text: Matt. 26. 38. In the morning, as I went to join my fellow-travellers, who lodged in another house, for the purpose of going with them into the woods, to take a view of the land, a neble-hearted man, Mr. Graham, who is living in Sturgeon, came up to me, and saluting me in a friendly manner, said, he was very glad to see me, as he felt deeply interested in the settling of my countrymen in this place; and having heard, that I, with some of my brethren, had come to see, whether we could find a good location, he would be glad to show us some thousand acres of excellent government land, than which, he said none better could be found in all Wisconsin. I answered, we were very much obliged to him, and immediately went to tell my brethren. Soon after. Mr. Graham and two other Americans joined us, and we were now a company of eleven persons. Having proceeded two and

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a half miles East, and the land we passed, on this line, not being of the best quality, we started North, and travelled half a mile. when we found the land very beautiful, and excellent for cultivation; and Mr. Graham assured us, that more sections beyond were of the same quality, and even better still. The land here had several years ago been an Indian camp. All the small bushes were cleared off the ground, and the only trees growing here were sugar maple and beech, not very heavy. Along the shore there is large timber of different kinds. We passed through two sections and a half of the same kind of land, and all of us were very much pleased and encouraged. From the last section North. which we saw, we went West toward Sturgeon Bay; for it was important to us, if we should get land here, to have a tract bordering on the water. In this direction also we found very good land, and at the close of our researches, we felt truly thankful to the Lord, for his kind direction. Mr. Graham, refusing any payment for his trouble, said, it would be reward enough for him, to see us doing well. I was much pleased to see, how our Norwegian settlers in this place had got along. They have cleared acres of land; logs are piled up in some places; on the beach, cords of wood for sale, shingles etc. Some are fishing on the ice, and all are actively engaged. Mr. Graham told me, he thought of building a steam-sawmill next summer. But one family of these Norwegian settlers are members of our congregation. I think, there will be a large field for Home Mission operations. Not before the following Wednesday, the 14th, could we return. Having a heavy fall of snow, to the depth of sixteen inches, it was impossible for us to go back on foot; so we had to wait for a horse-At half past one o'clock in the night, we arrived at home. Next day, we showed our brethren the map, and took the plan of settling on that land into consideration. On Friday, the 16th of January, after consulting with br. Fett, we went to the land office, and entered one section and three quarters. A good and large log-house is already built; and when this is finished, the brethren will erect small houses on the other claims, so as to fulfil the law of pre-emption.

### ADDRESS,

delivered at the Anniversary-Lovefeast of the Home Mission Society at Bethlehem, May 12th, 1852.

The 12th day of May, on which we this year celebrate the Anniversary of our Home Mission Society, is a day memorable in the history of the United or Moravian Brethren's Church. On the 18th of May, 1724, the cornerstance was laid for the first

place of worship at Herrnhut, the parent congregation of the Renewed Brethren's Unity. On the 12th of May, 1727, the first Statutes of that congregation were adopted, which transaction was followed by a special visitation of grace, at the holy communion, in August of the same year. Still another event, and one which had a bearing upon the early extension of our Church in America, subsequently marked that memorable day. On the 12th of May, 1749, by an Act of the British Parliament, the Brethren's Unity was recognized as an Ancient Protestant Episcopal Church; thus opening a door for the free enjoyment of our Church-privileges in the British Empire and its Colonies, to which the present United States of North America then belonged, and securing our Brethren, who had previously commenced their labors in this country, against certain oppressive enactments of colonial authorities, prior to the above Act.

On the same day, br. John Nitschman, a bishop of our Church, with a numerous company of brethren and sisters from Europe, arrived at New York, in aid of our settlements in Pennsylvania. Thus, for more than a century since, our little Zion has been gradually extending the curtains of her habitation in this Western World. A concise view of her early efforts in this Home Mission field is presented in a sermon, preached by request, on the last Lord's day, and to be found in the pages of our "Moravian Church Miscellany." Meanwhile, other Christian denominations, with giant strides, have been extending their limits over this vast Continent, from the shores of the Atlantic towards those of the Pacific. And still, the words of holy writ, recorded Joshua 13. 1.

are applicable even to this portion of the globe:

### "There remainer yet very much land to be possessed."

Such was the fact with regard to the conquest of Canaan by the children of Israel in the latter days of Joshua. Such is the fact in respect to the triumphs of the gospel in the latter day of the world. More than eighteen hundred years have passed away, since He appeared as man among men, to whom it was promised: I will give thee the heathen for an inheritance, and the uttermost parts of the earth for a possession. Upwards of eighteen centuries have elapsed, since it could be said: " Behold, a white horse; and He that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer. And still there remaineth yet very much land to be possessed for Immanuel. Not yet, the voice is heard: The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Hundreds of millions have not yet bowed to his sceptre. The conquest of the globe for the Prince of peace seems but just begun. Not enlarging further upon the state of the world in general, we would confine our remarks to the case of our own beloved

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country. Like Canaan of old, our's is a land flowing with milk and honey, one of the most favored portions of the earth, in point of soil and climate; blest, moreover with civil liberty, a happy constitution and equitable laws. Nor are our religious privileges less worthy of grateful notice; we enjoy freedom of conscience, to worship God without restraint. Our's is, to a great extent, a land of bibles, of sabbaths, of sanctuaries and of schools; where the gospel is preached freely and abundantly, and where great efforts are making to extend the Redeemer's kingdom both at home and abroad. And still, we repeat, there remaineth yet very much land to be possessed. In our principal cities along the Atlantic coast and in the interior, there is a large proportion of their dense population, particularly immigrants from Germany and other parts of Europe, sunk into the depths of superstition or of irreligion and infidelity, upon whom the sanctifying and saving influence of the gospel has not yet been duly brought to bear. Further, there are many parts of our widely extended country, particularly in the far West, which are actually and fearfully destitute of the means of grace; districts, but recently covered with interminable forests, now gradually disappearing before the advance of civilization; immense tracts of fertile country, over which the tide of emigration is now rolling, and which, from a comparative wilderness, are fast rising to the rank of populous and flourishing states, whose importance and influence are soon to be felt on our Eastern borders, but whose religious destitutions are such, as to excite our just alarm, and to call forth our liveliest sympathies and prompt our most vigorous efforts. While use are sitting under the sound of the gospel, are there not thousands and tens of thousands, both there and nearer home, in the less favored parts of the older States, at this very moment, altogether deprived of these privileges, their children growing up in ignorance or souldestroying error, and their own souls ready to perish for lack of spiritual knowledge; regions, where the voice of the preacher is rarely or never heard, where the bible and the tract never find their way, nor a Sabbath school directs the little ones to Jesus and to heaven.

Is it not then our duty, as Ohristians, to aid in supplying these destitute places and portions of our population with the means of grace? When the fact was adverted to, that there was yet very much land to be possessed, it was done in order to inculcate a duty. Joshua was to divide the country by lot among the tribes of his people, with a view to future conquest. Thus, all the tribes of our American Israel have their part allotted to them in this spiritual warfare. All the churches ought to vie with each other, in holy emulation, to take possession of the land for their common Master. While we, of the Moravian Brethren's Church, sincerely rejoice to see the efforts made by our sister-churches in this

sacred enterprize, we are not to stand aloof from action. Though the least among the thousands of Judah, shall not our Bethlehem also put forth all her little strength? While we have a great work to sustain among the benighted heathen abroad, we are not the less called to relieve the wants of our perishing countrymen and fellow citizens at home. If the distant gentiles so justly and powerfully claim our sympathies, our prayers and our efforts, certainly those have no less a claim, who are flesh of our flesh, and bone of our bone, and are perishing at our very doors. Nor need the one obligation interfere with the other. Nay, the more our American churches extend their limits in our own country. the better will they be able, by a proportionate increase of numbers and of means, to send Missionaries abroad into the pagan world. Surely the Savior's injunction, which is obligatory upon all, to preach the gospel to every creature, covers the whole ground, both of Home and of Foreign Missions. If, moreover, superior facilities render a duty both more imperative and more inviting, everything here conspires to urge us onward. In this undertaking, we are limited by no laws either of church or state: the whole land is open before us, to go up and possess it. is no ocean to cross, no foreign clime to brave, no difficult or barbarous language to master; the field of action is our own free country; the objects of our exertions are our own people, living under the same government, and speaking the same tongue with ourselves.

While the duty is recognized, and these facilities are acknowledged, yet we have to lament a lack both of men and of means. As it regards the former want, let us earnestly pray, that the Lord would pour out his Spirit upon us, and raise up in the midst of us a cloud of witnesses, willing to spend and to be spent, ready to endure hardness as good soldiers of Jesus Christ. As to the means requisite, without which the work can not go on, it is an object of this Society, to raise funds for the support of our Home Missions; and oh! that all may feel that deep interest in the cause of perishing souls, within the limits of our own country, which would call forth our most fervent prayers, and warm our hearts with holy ardor, prompting us to devise liberal things to the best of our ability.

How great are the encouragements to discharge this Christian duty! Jehovah had sworn to Abraham, that his posterity should possess Canaan; and Joshua was now commanded, to divide the whole land, although not yet entirely subdued, to show the certainty of the promise. And have not we also great and blessed promises, equally certain and glorious, that Messiah's dominion shall be from sea even to sea, and from the river even to the ends of the earth—yea, that the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea?

and is not our own beloved country included? For the encouragement of Joshua, the Lord further recounts what had been achieved by Moses, who had already allotted an inheritance to some of the tribes on the other side of Jordan. Thus may we look, for our encouragement, to what the Lord hath done and is still doing by means of our sister churches, nor less to the advances made in former and later times by our own little Zion. This day's Report has not been without encouraging details. Though, as yet, but feeble beginnings, there are tokens for good, worthy to be sustained by our prayers and our substance. And, how bright an example have our self-denying fathers left us! Let us follow their footsteps!—

While the promises of God, and his wonders in times past, yea his doings up to the present moment challenge our dependance upon him, let them at the same time prompt us to the most strenuous exertions, and so much the more, because of the shortness and uncertainty of life, as an additional incentive to present

and vigorous action.

The Lord made use of this argument also with Joshua, when he said: Thou art old and stricken in years, and there remaineth yet very much land to be possessed. Thou hast still important duties to perform, and thy time is short. Though we be not all advanced in age, as Joshua, yet, is not the period of our lives at best very brief, and its continuance altogether uncertain? What is the longest life, compared with the great work to be accomplished for eternity, and how frail is the tenure by which we hold it ! How soon may we be disabled from duty, even before death calls us to our account! Then, let the aged consider, how short their time must needs be here, and do all they can, while it is day; for the night cometh, when no man can work. Let the middle aged, in the fulness of their strength, reflect, that now is their time for the most vigorous and efficient action in the cause of Let them be up and doing, for we know not, what a day may bring forth, nor the hour, when the Lord shall come. the young now consecrate themselves to God, and enter early upon a course of usefulness, in all the ardor and freshness of their We can never begin too soon to serve the Lord, who justly claims all our time and all our powers. And how blessed is his service! how delightful to see a little band, a juvenile host,the pupils of our literary institutions, the children of our Sunday and weekday schools,-enlisting under the banner of the cross, and from love to the Savior, casting in their mites into the treasury of the Lord.

Soon shall it be said to every one of us: Give an account of thy stewardship. Then, whatever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor know-

ledge, nor wisdom, in the grave whither thou goest.—

### GENERAL CHURCH INTELLIGENCE.

## or WEEKLY LEAVES, communicated by the U. E. C. from the 1st to the 31st of January, 1862. (No. I—IV.)

1. The late painful tidings of mortality among our missionaries in Surinam were still fresh in our recollection, when a letter from br. Wullschlegel, dated Paramaribo, Dec. 6th, 1851, brought us the additional and distressing intelligence, that it had pleased the Lord, in his unsearchable wisdom, to call away, on the 27th of November the married sr. Jacobea Dorothy Bau, late Hoch, in the 30th year of her age; and on the 3d of December, the single br. Charles Rudolph Lehman, in his 36th year. A later communication, dated December 22d, and received soon after the former, reported still another death, that of the married sr. Maria Caroline Glæckler, late Enkel, on the 11th of December, in the 29th year of her age. Thus, in a short time, seven members of our Mission family there, have been removed from the midst of their labors, in consequence of the same fatal disease, the yellow fever, to their eternal rest. May these mysterious dispensations be sanctified through grace to the survivors, and our hearts be inclined, amidst all these discouragements, to bless the Lord, who still raises up brethren and sisters, willing to step into the places of those, who have fallen in the field. The following have accepted a call to the Missionary service: Br. and sr. Frederic Edward Augustus and Mary Ann Wilhelmine Weyberg, late Beenhof, at Nisky; the single brn. John Henry Mosebach at Neudietendorf, Frederic Julius Gork at Kænigsfeld, and Frederic Augustus Reichel at Kleinwelke; also the single sr. Augusta Læske of the latter place. Br. and sr. Ræthling, and the single sisters Jæckel, Hæuser, Honeck and Rossbach, after a voyage of fortyeight days, on the 13th of December arrived safely in Surinam River, where they were met by br. Wullschægel, who, without touching at the city, to avoid contagion, took them immediately to the plantation Bekhuizen, from whence br. and sr. Ræthling and sr. Jæckel proceeded to Charlottenburg, and the former thence to their post on the Nickerie, which had heretofore been br. Ræthling's field of labor. Br. Wuensche writes from Rust-en-Werk, that during the prevalence of influenza, which had carried off a number of negroes, several of them had been led to seek the salvation of their souls, and many a straying sheep had been found again by the good shepherd.—Sr. Voss at Bekhuizen had happily recovered. No new cases of yellow fever had occurred.

2. The latest accounts from South Africa, relative to the war, were still unfavorable, and held out no prospect of a speedy termination. A letter from br. Teutsch, dated Genadendal, November 25th, 1851, states, that our brethren at Shiloh had been recently robbed of their draught-oxen, and of several cows they had

purchased. Still, there was cause for thankfulness, in as much as they, and our missionaries at Fort Peddie, up to the latest dates, the latter end of October, had been preserved in health. From Enon no advices had been received. The presents sent from Herrnhut and Zeist had arrived at Capetown, but as yet no safe

opportunity had offered, to forward them to Shiloh.

3. Br. Spence and br. and sr. Kiergaard arrived in Jamaica, the former on the 13th, and the latter on the 16th of December, 1851. Br. Bailey, who had received a call to the Danish West India Islands, set out from London on the 5th of January. He was to have sailed on the 2d with the ill-fated Steamer Amazon, but by a special Providence his departure was delayed for a few days through intervening circumstances.

### From the 1st to the 28th of February, 1852. (No. V-VIII.)

1. From br. Pfeiffer at Bluefields on the Mosquito Coast, advices have been received, dated November 6th, 1851. The meetings were well attended, and those on Sundays increasing. Of secular work there was more to do, than could well be accomplished. Our brethren had paid an interesting visit to Pearlkey Lagoon, where they are brought most in contact with the Indians, and where they desire to settle in the sequel. Br. Kandler was gradually recovering.

2. A letter from br. Wullschlægel, of Paramaribo, dated January 6th, states, that no new cases of yellow fever had occurred. But the accounts from br. and sr. Sand were alarming; both having, soon after their arrival among the free-negro flock at Bambey,

been taken sick with the fever peculiar to the climate.

3. Br. Teutsch at Genadendal, in a letter of December 26th, 1851, describes the melancholy state of the Cape Colony. A great excitement had been produced among the boors, by the report of a conspiracy on the part of the colored inhabitants against the whites; our congregations at Grænekloof and Enon being likewise involved in this suspicion. An investigation of the matter, instituted by Government, had, however, proved the report to have been altogether groundless. The 24th of December was observed as a day of general humiliation and prayer, with special petitions for the speedy restoration of peace in Kaffraria.

Br. Suhl, writing December 23d from Robben Island, where he was staying for some time with his family, for the benefit of seabathing, states, that br. Wedemann had charge not only of the lepers, but likewise of the patients in the hospitals, amounting to near 300 souls. This asylum of human misery affords an interesting and profitable field of usefulness for the missionary and pastor, whose attentions at the sick bed are but rarely unwelcome. Agreeably to a letter from br. Lehmann at Enon, dated Nevember

25th, they had for several months past, noticed but a few straglers of the enemy in their neighborhood; but there was great want of provisions. Owing to the long drought, the White river was dried up, and the fields looked unpromising. The wives of the Hottentots, who fled to Uitenhagen, had returned to Enon. Br. and sr. Klinghard also purposed returning thither from Clarkson, on the 2d of December, to assist br. and sr. Lehmann in their trying situation; the cattle belonging to Enon, however, were still to remain at Clarkson. Br. and sr. Theodore Kuester intended, as soon as travelling would be safe, to leave Fort l'eddie for the latter place. From a letter of br. Bonatz, dated November 16th, we learn, that our missionaries at Shiloh were still in constant danger of assault on the part of the hostile bands, among whom, to their deep grief, were some of their former members. On the day, when he closed his letter, the last remnant of their stock, their sheep and a few cows, had been carried off, without any possibility of rescuing them, from the superior power of the The high price of all the necessaries of life was severely Still, the Lord had thus far preserved them from all harm and sickness, and after a long drought, which threatened to dry up the Klipplaat, had sent them a gracious rain, which enabled them to look forward to a favorable harvest. They likewise still received rations from Government, in the shape of provisions, and Captain Tylden had applied to the Governor for a continued grant, till the harvest should be reaped. The mill was kept in active operation, all the grain for the troops being ground there, by order of Government. On the 24th of August, after the sermon, there was for once again the baptism of a Fingoo child, which seemed to produce a pleasing impression. Upon the whole, the preaching of the gospel was numerously attended, so that there was frequent want of room, unless the meeting could be held in the open The remembrance and intercession of our congregations at home is very consoling to the missionaries. They write: "May the Lord, from his fulness, abundantly bless all those faithful intercessors, who lift up their hands for us at the throne of grace, and likewise minister to our necessities, in the spirit of brotherly love."

4. The following persons have been called to the Mission service: br. Charles Fr. Alexander Klesel, teacher at Nisky, and br. George Van Deurs in London, to Jamaica,—the latter, as assistant to the Warden; and sr. Henrietta Sophia Jueling at Ebersdorf to the Danish West Indies.—Br. and sr. Miles Vogler, who had for some time been laboring in S. Kitts, have been called to the mission among the Cherokees. Br. Frederic Aug. Reichel, under appointment for Surinam, was united on the 15th of February, at Kleinwelke, with sr. Augusta Læske. From London, br. and sr. Ræntgen set out on the 2d of February for Antigua, and

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br. H. Edward Martin for St. Kitts. Br. and sr. Klose from St Kitts arrived January 15th at St. Croix.

CHANGES AMONG THE MINISTERS OF OUR CONGREGATIONS .
NORTHERN SECTION OF THE BRETHREN'S CHURCH, AS REPORTED B
P. E. C. AT BETHLEHEM, MAY, 1852.

1. Br. Henry A. Shultz,—who had temporarily filled the office of junior minister at Bethlehem,—has, in consequence of a call to Litiz, as the assistant-minister of that congregation, left Bethlehem on the 6th of May, and arrived at the former place on the day following with his family.

day following, with his family.

2. Br. Lewis F. Kampmann, laborer of the congregation at Gnadenhuetten, Ohio, having—on br. Charles F. Seidel's being appointed a member of the P. E. C.—received a call to Bethlehem, as the junior minister of this congregation, in the place of br. Wm. H. VanVleck, who had thus become the senior minister,—arrived here with his family on the 14th of May.

3. To Gnadenhuetten, br. Henry Bachmann, laborer of the congregation at Hope, Indiana, has been called;—and, in his

place.

4. Br. Henry G. Clauder, laborer of the congregation on Sta-

ten Island, has received a call to Hope.

5. To Staten Island, br. Bernard Eugene de Schweinitz, late teacher in our Institution at Nazareth Hall, has been called as laborer of that congregation. Br. de Schweinitz having been united in matrimony, on the 15th of April, with sr. Maria Ottilia Gopp, and ordained a deacon of the United Brethren's Church on the 2d of May,—they set out, on the 17th of the same month, for the place of their destination.

6. On the 7th of May, sr. Sarah A. Ricksecker, wife of br. Peter Ricksecker, laborer of our congregation at Hopedale, Penna., departed this life, in the 55th year of her age. With her husband, she had heretofore served in different mission-stations on

several of the West India Islands.

Br. Charles Barstow, Home Missionary in Indiana, was united in matrimony on the 13th of April with sr. Elisabeth B. Carrick of Bethlehem, with whom he has since set out on his return to the West.—Br. Barstow, and br. John G. Kaltenbrunn, Home missionary among the German immigrants in the city of New York, were ordained deacons of the Un. Brethren's Church, on the 18th of April, in the Moravian church in Houston st. N. Y.

Ministers and others will confer a favor, by endeavoring to interesse the list of subscribers to the "Miscellany," in their respective congregations or neighborhoods.—Ed. Misc,

Die einheimische Missionsthätigkeit ber Brüber in ben Bereinigten Staaten. 1742—1752.

## Predigt

## von Levin E. Meichel,

am dritten Jahrestag der "Bethlebem Some Muffion Society" über Pf. 143, 5.

> Ich gebenke an die vorigen Zeiten, ich rede von allen deinen Thaten und sage von den Werken deiner Hände.

Die hiefige Einheimische Diffion be Gefellschaft ges bentt im Laufe diefer Woche abermals ihren Jahredtag zu feiern, und in Bezug darauf ift mir der Auftrag worden, in diefer Morgenftunde an die hiefige liebe Gemeine eine Ansprache zu halten, in welcher die einheimische Dissertiesche in beimische Dissertiesche in den Bereinigten Staaten nicht nur den Mitgliesdern diefer Gesellschaft, fondern allen benen, die sich hier eingefunden haben, an das herz gelegt werden soll, um dadurch zu ermuntern zu weuem Gifer für den herrn und die Ausbreitung seines Gnadenreiches auf Erden.

Diesem 3med unserer heutigen Busammenkunft im hause bes herrn tann auf zweisache Weise nachgestrebt werden : entweder dadurch, das wir hinweisen auf die vielen unserer Witerlofeten die ihren heiland und Erloser noch gar nicht kennen, oder wenigstend bis jest nicht Geles genheit hatten so oft und auf die Weise von ihm zu horen, wie die Bedürfnisse ihrer herzen es erfordern—oder dadurch, das wir in die vergangenen Beiten blidend die Geschichte und lehren laffen, wie unter ahnlichen Werhaltnissen treue Beugen der Wahrheit gehandelt haben, und in wie weit ihre Bemühungen gekront waren mit dem Gegen des herrn.—Erlaubt mir, daß ich in gegenwärtiger Stunde diese lestere Weise erwähle, und das schon darum, weil ich nicht im Stande wäre, stoer das geld der Thätigkeit biesiger Missions-Gesellschaft, über die bereits erlangten Ersolge dieser Thätigkeit oder die gunftigen Aussichten

für die Butunft irgend etwas mitzutheilen, bas nicht ben meiften ber bier anwefenden eben fo mohl, wo nicht genauer, befannt mare als wie mir. Budem ift diefe Beife burch die Gefchichte und belehren ju laffen eine acht biblifche. Mffaph, ber Canger bes Alten Bunbes, leitet feinen toftlichen lehrreichen 78ften Pfalm ein mit ben Morten : 43ch will meis nen Mund aufthun ju Spruchen, und alte Gefchichte aussprechen, Die wir gehoret haben und miffen, und unfere Bater und ergablet haben, daß wir es nicht verhalten follen ihren Rindern, die bernach fommen. und verfündigen den Ruhm bes herrn, und feine Macht und Bunder die er gethan hat."—Ja schon De of e, der Gesetgeber Ifraels, hatte im Namen des herrn seinem Bolte den Befehl gegeben : 5 Mofe, 4, 9. " bute bich nur, und bemabre beine Seele wohl, daß bu nicht vergeffeft die Gefchichte, die beine Mugen gefeben haben, und daß fie nicht aus beinem Bergen tommen alle bein Leben lang. Und follft beinen Rindern u. Rindesfindern fund thun." Demgemag finden wir in ben Schriften des Alten u. Neuen Bundes fortmabrend Binweisungen auf Die Bunber und Thaten, Die Gott an feinem Bolf gethan. Der Blid in die Bergangenheit diente je nach den Umftanden zur Belehrung und Unterweifung-jum Troft und jur Ermunterung. Letteres mar nas mentlich ber Fall ba David die Borte unfers Textes fprach :

> 3d gebente an bie vorigen Beiten, ich rebe von allen beinen Thaten, und fage von ben Berten beiner Sanbe.

In freier ungezwungener Anwendung dieses breitheiligen Bortes laffet und in diefer Stunde ju unferer Belehrung und Ermunterung

1, gebenten an die vorigen Zeiten-und zwar insbes fondere an die Zeiten vor etwa 110 Sabren in unferm Lande, bamit uns vergegenwartigend-bas ein beimifche Diffionsfeld unferer Borfabren; laffet uns bann

2, reben von allen feinen Thaten, b. b. von den Thas ten des herrn welche er durch feine Anechte auf diefem Reld vollbracht bat, indem wir in der Rurge einen Heberblid geben wollen über die einbeimische Diffionsthatigfeit unferer Bater, und endlich

8, fagen von ben Berten feiner Sanbe, babei bine

meifend auf die Erfolge Diefer Thatigkeit.

### I. Das einheimische Missions-Feld unserer Vorfahren

konnen wir mit Recht ein breifaches nennen. Der größte und haupts fachlichfte Theil beffelben mar unfer Dennfplvanien mit feinen feit langerer ober furgerer Beit eingewanderten Bewohnern be u to feher Abtunft und beutscher Sprache. Ein ameiter fleinerer Theil umfaßte die meift von Och weben bewohnten Begenden an ber Delamare; und brittens fanden fich unter ben englifchen Bewohnern ber verschiedenen damals noch der Krone England gehörens ben Provinzen gar manche Seelen, die nach Licht und Wahrheit vers langend bas einfache Wort vom Kreuz allen gelehrten Abhandlungen pebantischer Schulweisheit bamaliger Zeit bei weitem vorzogen.

Es ift freilich überaus fchwierig von dem Buftanbe Dennfple vaniens vor 100 oder 110 Jahren fich eine beutliche Borftellung gu machen, und nur diejenigen, welche mit ben entfernteren Gegenden bes Beftens aus eigener Unschauung befannt find, werden etwas bem Achnliches schon gegeben haben, obschon auch ba noch vielfache fehr mefentliche Unterschiede fich finden mochten. Pennsplvanien war um bas Jahr 1740 noch ein gar fleines Landchen nur, von Often nach Weften fich nicht viel weiter erftredend als von der Delamare bis an Die Susquehanna, begrangt burch die blauen Berge, hinter welchen die Indianer noch nach Willführ schalten und walten konnten, und in nur vier Counties eingetheilt. William Denn und feine Glaubensgenoffen hatten dies Land guerft bevollert und ju einer Freiftatte gemacht für alle diejenigen, welche gleich wie fie um ihrer religiofen Unfichten und Meinungen willen in ihrem Baterland unter firchlichem oder politifchem Drud franden, und gar bald hatten fich, auf feine Ginladung bin, aus allen Landern Europas, Leute eingefunden, die fich der langft erfehnten nun endlich erlangten Freiheit von Bergen freuten, und fie dazu benutten ihre religiofen Unfichten zu behaupten und zu verbreiten .- Bol nirgende mar ju bamaliger Beit eine folche Mifchung ber Bolfer ale wie in Bennfplvanien-mit fo vollfommner politifcher und religiofer Freis beit-bie freilich zuweilen in vollige Ungebundenheit ausartete. lander, Schottlander, Irlander, Deutsche, Schweben, Schweiger, Frangofen, Sollander, Juden und Indianer, mobnten in bunter Difchung in dem gangen Landchen gerftreut umber, und noch bunter mar die Schattirung der religiofen Ueberzeugungen-von volliger Religionelos figfeit, bis ju fanatifcher Schwarmerei. Die größte Ungahl ber beutschen Bevolferung, die fich 1742 auf nahe an 100,000 Gees len belief, gehorte allerdings ber lutherifchen und reformirs ten Rirche an, ober bestand aus Rachtommen berer, die zu biefen Rirchen gehort hatten. Da aber in ben 60 Jahren in welchen fie von Europa ber eingewandert maren, faum 8-10 Prediger mit gefommen, und außerdem die Unfiedelungen in den Waldungen Pennfplvaniens febr zerftreut maren, fo ift es wol nicht ju verwundern, daß gar viele fcon Jahre lang feine Predigt gehort hatten, daß die Jugend herans wuchs ohne Unterricht in den gottlichen Bahrheiten der Religion, ja daß gange Familien zu finden maren, in benen Eltern und Rinder nicht einmal getaufte Beiden genannt werben fonnten.

Muhlenberg, ber eigentliche Begrunder der lutherischen Rirche in den Bereinigten Staaten, bezeugt in seinen Briefen zu wiederholten malen, daß, wenn es noch etliche Jahre so geblieben ware, gar viele uns sehlbar ins völlige heidenthum gerathen waren. Es gab der Atheisten, Deisten, Sectirer und Schwarmer gar viele, denen es oft gelang, folche die noch nicht fest gegründet waren, vollends in die Irre zu ziehen. Aber es sanden sich auch bie und da treue Seelen, Leute, die die Gnas

benarbeit bes Geiftes Gottes erfahren hatten am eigenen Bergen, und fich baber nicht bamit begnugen fonnten, bag nur fie und ihre Unges borigen ihren Schöpfer und Erlofer ungeftort verehren fonnten nach ber Beife, die fie ale die richtige und schriftgemaße erfannt batten-fonbern die es auch als beilige Chriftenpflicht erfannten, auch ihren Res benmenfchen behulflich zu fenn, den fcmalen Weg des Lebens zu finden und einzuschlagen .- Ihnen ging es befonders ju Bergen, bag bei fo vielen, die nicht gang falt u. gleichgultig maren gegen ihr Seelenheil, nicht Die Babrbeit bie in Chrifto Jefu ift, nicht ber Glaube an den Gefreus gigten gur Sauptfache gemacht mard, fondern daß man glaubte, gemiffe Ansichten, Meinungen, Geremonien und Gebrauche verfechten ju muße fen, dag man fo gu fagen, verzehntete die Dunge, Till u. Rummel, und babinten lief bie Sauptfache - bie Liebe, Die Barmbergigfeit und ben Glauben. Bie viel fconer, wie viel driftlicher mare es nicht-wenn man, ftatt aus Sag und Reid einander auf daß bitterfte anzufeinden-in driftlicher Liebe einander truge, und fich gegenfeitig jurecht hulfe mit fanft m us thigen Geift. Bie fcon, wenn die um die Beilung der Bruche Bions angftlich befummerten Gemuther, fich vereinigen tonnten ju ges meinfamem Birfen fur bas Reich bes Berrn. Co bachten fie-fo bofften fie in der Stille, boch verftrichen noch mehrere Jahre, ebe fich eine Gelegenheit machte fur Die Erfullung folder Bunfche.

Diese Gelegenheit tam baburch, daß Graf Bingen borf nach Pennsylvanien fam, nicht um Brudergemeinen zu besuchen oder zu grunden, sondern um als ein freier Knecht Christi besonders seiner lustherischen Glaubensgenossen sich anzunehmen. Er hatte aus Spangensberg's Erzählungen, der mehrere Jahre unter den Schwenkselbern sich aufgehalten hatte, die Ansicht aufgefaßt, als ob eine allgemeine Regung der Gemüther und Sehnsucht nach Erkenntniß stattsande. Statt desse fand er theils völlige Gleichgültigkeit gegen alle Religion, theils viel Bertrauen auf eigene Deiligkeit, und bis zu formlichen Berlaums dungen sich steigernde Lieblosigkeit gegen Andersbenkende. Doch seinem

Grundfas getreu :

Alles auf die Gnad' gewagt Bar nichts fehn—und kindlich fiehn und dem vertraun ders zugefagt das ist Seiner Leute Stärk'—

trat er fühn und frei hervor mit feinem entschiedenen Zeugnis von der freien Gnade Gottes in Christo Tesu. Das machte denen, die schon längst in der Stille einen besteren Zustand ersehnet hatten, Muth durch ein Circularschreiben eine allgemeine Religions-Bersamlung in Germans town zu veranstalten, "um da in der Liebe zu handeln von den wichtigsten Glaubendartiseln, um zu sehen, wie nahe man einander im Grund der Geligseit nicht stürzen, einander in Weinungen, die den Grund der Seligseit nicht stürzen, einander in der Liebe zu tragen, das mit alles Richten und Urtheilen mochte gemindert und aufgehoben wenden."

Solcher Religions . Conferengen ober allgemeiner pennfplpanifchen Synoben find in ber erften Salfte bes Sabres 1742 an verschiebenen Orten fieben gehalten worden, meift febr jahlreich befchickt von Dite gliedern aller Berfaffungen. Bon Seiten ber Bruber maren, auffer bem Grafen Bingenborf, einzelne Mitglieder gugegen, aber nicht eigente lich Deputirte, weil die von Europa erwartete Berftarfung an Colonis ften für Bethlehem erft auf der 7ten Synode—einige Lage nach ihrer Ankunft, jugegen fein konnte, und die Gemein-Ginrichtung der alteften Ameritanifchen Bruber. Gemeine in Bethlehem erft nach bem Schluß ber letten Synode gemacht ward. Dennoch mar-wenn auch fonft nichts erreicht worben mare-burch bas oftmalige Bufams mentommen von Leuten von gar verschiedenartigen Unfichten und Deis nungen, foviel erreicht worden, daß biejenigen, die nach des herrn Leis tung die erften Dofaunen ber Gnade auf Diefem wichtigen Diffionefeld werden follten-biefes ihr Feld gleich vom erften Unfang an wenige ftend einigermaßen fannten, und nicht gang im Dunkeln barüber mas ren, wo etwas fur ben herrn und Gein Reich gewirft werden fonnte.

### II. Die einheimische Missionsthätigkeit unfrer Bater,

von welcher wir nun zweitens reben wollen—gibt uns vielfache Berans lassung zu reben von ben Thaten bes Derrn — boch erlaubt die Zeit nicht von allen feinen Thaten, die er auf diesem Felde durch seine Knechte gethan hat, aussührlich zu reben, und wir mussen uns daher nur mit einem allgemeinen Ueberblick begnügen. Es war diese Thatigseit unserer Bater von dreisacher Art, nicht nur in sprachlicher Hintigseit unserer Bater von dreisacher Art, nicht nur in sprachlicher hinsight, in dem je nach den Umständen, deutsch, schwedisch oder engelisch gepredigt ward, sondern auch in Bezug anf die Art und Beise, in welcher die Brüder das Wort des Lebens denen zu bringen suchten, die schwe der Beuten das Wort des Lebens denen zu bringen suchten, die som Be g. Sie bedienten sich dabei 1, der öffentlichen Predigt des Evangeliums,—2, des Landbesuches von Haus zu haus, und 3, der pennsylvanischen Spnoden.

1. Raum hatten die 120 Bruder und Schwestern, welche die Ges meine in Bethlehem bilben follten, sich im Juny 1742 in den zwei oder drei damals errichteten Hausern zusammen gefunden, als ihre erste gemeinschaftliche Ueberlegung war, wie sie am zwedmäßigsten möchten wirken können für den Herrn und sein Reich in diesem Lande, und sie sasten sogleich, im ersten Gemeinrath, den Entschluß, die Gemeine in zwei Theile zu theilen, die Hausgemeine und die Pilgergemeine, von des nen erstere die außerliche Arbeit in Bethlehem in der gemeinschaftlichen Haushaltung beforgen, lettere die Seelenarbeit im ganzen Lande wahrs nehmen sollte. Die seierliche Einrichtung der Gemeine nach diesem Plan geschah den 25sten Juny, welcher Lag von 1752 an als das Bethlehemer Gemeinsest jährlich geseiert worden ist.

Schon im nachften Monat murben in einem Gemeinrath 10 Brus ber ber Pilgergemeine als Fifcher im Lande ausgemacht und

ihnen die Gegenden bezeichnet, in welchen sie bas Net bes Evangelis ums auswerfen sollten—die bann nach funf wochentlicher Abwesenheit der Gemeine Bericht abstatteten, u. bann ihre Banderungen aufs neue antraten. In den folgenden Jahren ward nach und nach ein Untersschied gemacht zwischen den eigentlichen Land und nach ein Unterstütze war, auf allen Kanzeln die ihnen geöffnet wurden, in Schuls häusern, oder wo sonft immer Gelegenheit sich bieten mochte, das Evansgelium zu verfündigen, und den Land befuch er n, die nicht öffentslich predigen, sondern in den Familien hie und da besuchen sollten.

Fragen wir junachft, was benn ber Inhalt ihrer Predigt war, so ware darauf die allgemeine Antwort: Ehriftus—das Lamm Sottes, das da trägt die Sunde der Belt. Doch tonen wir noch genauer angeben, wie, namentlich in den ersten Zeiten, dieser Hauptinhalt des Evangeliums weiter ausgeführt und angewens det ward aufs Leben. In einem von Zinzendorf während der penns splvanischen Spnoden verfakten Schreiben an seine Brüder unter als

lerlei Bolf beift es :

Unfre Dethode felig zu machen, ift bie :- bas bergliche Lamm, bas får und geftorben ift, und wiewol es Gottes Cobn mar, fich felbft fur unfre Gunden dabin gegeben bat, einem jeben menfchlichen Bergen gum Gott und Mittler amifchen Gott und ben Menfchen, jum Gefespredis ger, jum Beichtvater, jum Erofter, jum Seiland, jum Gnabenftubl, jum Erempel, jum Bruber, furg ju all em machen, burch bie Pres bigt von feinem Blut und von feiner Liebe ju und bis jum Tode, ja jum Tobe am Rreug. Bon bem berglichen Lamm nicht eine Biertels frunde, weder in Bortrag noch im Beweis, ausschweifen, keine Tugen b zu nennen, als an Ihm und aus Ihm und Seinethalben; fein Sebot zu predigen als den Glauben an Ihn: feine andere Gerechtigfeit, als bag Er fur uns gut ift : feine andere Seiligfeit, als bas Priviles gium nicht mehr zu fundigen : feine andere Geligfeit, als um 3hn berum fein, 3hm danten, 3hm mohlgefallen : feine andere Berleuge nung, als wenn man Ihn und das Geine entbehren muß: fein ans ber Leben, als mo Er ift."

Diefe Beife alles auf Chriftum ju beziehen, - Ihn Alles und in allem fein laffen, war freilich ju bamaliger Zeit etwas gang neus es und unerhortes. In einem alten Liebe aus jener Zeit heißt es:

> Man rebet zwar viel von bem großen Gott, und bleibet im Berzen steinkalt und tobt; benn kein Mensch kann etwas von Gott versteben, bis man lernt aus Jesu Wunden seben Gott war im Relick.

Man prediget nichts als Sittenlehr', und von dem herrn Zest so ungefähr; ju Passionszeiten — in den Charwochen thut man so was über die Juden pochen wie schlimm sie war'n. Bon diefer Beise zu predigen warensunsere Bater freilich weit ents fernt. Richt nur gelegentlich, nicht nur bei besondern Beranlassungen, ward der Name Jesu beiläusig etwa erwähnt, sondern immerdar und allenthalben war Zesus der Gefreuzigte ihrer öffentlichen Borträge Ansfang, Mittel und Ende, und solche Manner wie Leonhard Schnen, Abraham Reinke, u. andere lutherische Landprediger—wie der Schwes denprediger Brycelius—die reformirten Landprediger Lischy, Bechtel u. Christian Deinrich Nauch — oder die englischen Brüder Owen Rice, Ih. Yarrel, R. Utley, und andere mehr freueten sich bezeugen zu können:

Wir predigen mit Jesu Blut-Gemein' Kreug, Tod, Blut, Wunden, Jahr aus, Jahr ein, sagen allen Geelen von diesem kamme, bas blutig gehangen am Kreuzesstamme für alle Welt.

Und weil fie bas thaten in Ginfalt und Berglichfeit - aus mahrer Liebe jum herrn und ju ihren Miterlofeten, fo erfullte auch ber herr feine Berheiffung, und ließ Gein Bort nicht leer jurude

fehren.

Bo nun fich Seelen fanden, Die bas Bort vom Rreug willig 2. und mit Freuden aufnahmen, wo die durch die offentliche Predigt Des Evangelii Erwedten einer weiteren Anfaffung und Belehrung von Seis ten ber Bruber begehrten-ba folgten ben Landpredigern bie Land . befucher nach, folde Bruber und Schweftern-beren Bergen erfullt waren von Liebe jum Beiland, und Die vor Berlangen brannten ibm au bienen, und ihren Rebenmenfchen nutlich ju fein auf bem Weg jum Leben. Es maren bieg groftentheils einfache, ungelehrte Leute, menig geeignet in miffenschaftliche Disputationen fich einzulaffen, aber um fo mehr gefchidt aus bem reichen Schat ihrer Erfahrung befummerten Bergen ben Troft ju bringen, beffen fie bedurften. Mus den vielen Briefen, Diarien und Reifeberichten jener Beit fleht man recht beutlich, wie ein hunger nach bem Borte Gottes erwedt worben war im gangen Rande weit und breit. 1747 maren ichon über 20 Orte oder Rachbars fchaften in Pennsplvanien allein, an welchen fich Seelen befanden, die befucht zu werden begehrten, und oft fanden fich die befuchenden Bruber veranlagt in ihren Tagebuchern folgende ober abnliche Bemerkungen ju machen : "Die lieben Leute maren fehr bantbar, bag ich fie befucht habe, und haben mir bezeugt, daß es ihnen eine Gnade mare, wenn ein Sie fühlten allemal in ihren Bergen, baß Bruber fie befuchen fame. Die Bruder mas mit fich brachten, und fie fonnten bem Beiland nicht genug danken fur bie gludliche Stunde, barin fie mit ben Brubern maren befannt geworden."-Rauch, Mary 5, 1747 .-

Freilich fehlte es auf ber andern Seite auch nicht an Widerfpruch von mancherlei Art. Wie überall, wo das Evangelium mit Araft und herzenswarme verfundigt wird, dadurch ein Rampf hervorgerufen wird zwischen Licht und Finsterniß, so war das auch hier der Fall. Es bilbeten fich Partheien—man machte Plane wie bas Bert bes herrn zu fidren, und Seine Diener hatten auch hier burch gute und burch bofe Gerüchte zu gehen.—Um so mehr fühlten sie da das Bedürfnig fich

gegenfeitig ju ftarten in bem Berrn, und dagu gaben

3, die Syn o den eine schone Gelegenheit. Seit den bekannten pennsplvanischen Religionds-Synoden, auf welchen Zinzendorf prästdirt hatte, waren jährlich solche Zusammenkunste gehalten worden, oft dret deber vier mal des Jahres an sehr verschiedenen Orten. Die ursprüngs liche Absticht war nicht, eine einzelne Kirche zu bilden, sondern das Reich des derrn zu sorden unter allen Religionen und Secten. Se sollten sein "Ber am mlung en verschiedener um ihr eigenes und ihres Rächsten Bestes besorgter Personen aus allerhand Religionen nach den Grundmaximen der Lehre Jesu, und dem allgemeinen Liebesplan der Kinder Gottes."—Es wurde immer wieder auß neue ausgesprochen, "daß die Abstich der Synoden keine andere sei, als die, daß unter erweckten Seelen, die in verschiedenen Religionen leben, die Religionswidrigkeit aushören mdge, die sonst so gewöhnlich ist, sonders lich in diesem Lande."—

Diese Absicht ift freilich nicht erreicht worden, aus gar mancherlei Grunden, auf welche jedoch die Rurze ber Zeit und nicht weiter einzugehen erlaubt. Doch dienten diese mehr erbaulichen als berathendem Bersammlungen, die von 1748 an als Synoden der Bruder-Rirche, noch etwa zwanzig Jahre fortgesest worden sind- gar fehr dazu, das Band der Liebe und des Friedens unter den auf den herrn verbundes nen Seelen fester zu knupfen, wie das gar viele Lieder aus jener Zeit

beutlich ausbruden.

Die Marter Gottes ist die Lehr'
und täglich unste Speise.
Im äußern geht's noch immer her'
Rach Patriarchenweise.
Das Wert des Hern geht ungestört
bei Armuth, Schmach und Leiden!
Das Blut des Lamms bleibt unverwehrt
Die Quelle unster Freuden. (Spnodallied 1753.)

Co fangen unste Borfahren auf einer Synode in heibelberg, 1753, nachdem ihre einheimische Missionsthatigkeit zehn Sahre fortgeset worden, und gar manche Erfolge schon gehabt hatte.

### III. Die Erfolge dieser Thátigkeit

waren bei weitem größer als man zehn Sahre zuvor wurde vermuthet

baben.

Aus einem einzelnen Sauschen am Strande ber Lecha, war ein blubender Ort entstanden von nabe an 400 Einwohnern, umgeben von fruchtbaren Aedern, Wiesen u. Obsigarten—ein Ort, bessen Einwohner weit und breit als fleißige und friedliche Rachbarn bekannt und ges schätzt waren. Doch war der außerliche Wohlstand des Ortes nicht

ihr Hauptaugenmert, sondern was der Arbeitsschweiß und die Hands werkstreue erworben hatte, diente dazu, die nöthigen Mittel herzugeben, diejenigen zu bekleiden, die als Diener des Herrn—der arm ward um unsertwillen, den Armen das Evangelium predigten, die Reisen der Pilger zu bezahlen—die Heidenmissionen zu unterstüßen. So ward für Bethlehe mind Razareth— die von den Brüdern ges gründeten Colonien—die einheimische Missionsthätigseit schon in sofern ein Segen, als dadurch dem Trachten nach den Schäpen dieser Welt, der Liebe zum Mammon, entgegen gearbeitet ward. Zugleich dienten die Berichte der Pilgerbrüder, sowie die seierlichen Taufen und Aufnahmen in die Gemeine von vielen Nachbarn und Freunden dazu—den einmal geweckten Trieb, wirken zu wollen für das Reich des Derrn, rege zu erhalten unter all en Mitgliedern der Gemeine. — In diesem Geiste konnte man wol, ohne sich eiteler Prahlerei schuldig zu machen — ausrusen:

Hor' Bethlehem! bu theures haus, Gesegnete bes herrn; Gesegnete gehst du ein und aus, Er segnet ja so gern. Er segnet beiner Hände Wert, und mit dir ist sein Augenmert, daß was du beneft und willst und thust du nur im Segen ruhst.

Du bift Ihm Seine Gnabenstadt die Er in dieser Welt ber neuen, sich gebauet hat; Dier wohnt der große Beld, Der Gnabenfürft, bein Brautigam, Dein Gott und Berr, dein blutigs Lamm; Bier wohnt er selbst mit dir zugleich, ift mit dir arm und reich.

Als unfere Borfahren 1742 nach Dennsplvanien famen, fanden fie wol hie und da lutherische und reformirte Gemeinden, aber keine kirche lichen Organisationen. Gie bedienten daber manche dieser Gemeinden mit Bort und Sacrament. Bon Salle und Solland gefendete Predis ger bedienten andere. Go ging es mehrere Jahre. Nachdem aber die lutherische Rirche durch die erfte Synode Muhlenberge 1747, und die reformirte Rirche burch Schlatter, fich organisirt hatten-mußten die von ben Brubern bis baber bedienten Gemeinden fich entscheiden, mele der Rirche fle beitreten wollten. Dieg geschah nach und nach in ben folgenden Jahren. In manchen Gegenden borte Die Thatigfeit ber Bruder — ba die Gemeinden nun eigene Prediger hatten — ron felber auf-in anderen waren mehr ober weniger gahlreiche Sauflein erwede ter Seelen, welche Mitglieder der Bruber Rirche gu merben begehrten, und bie entweder fogleich ober nach langerer Bartegeit gu Bruber . Gemeinen eingerichtet murben. So entstanden in Diefer Zeit als Fruchte einer 10jabrigen einheimischen Miffionsthatige

Lit bie noch beffehenden Stadtgemeinen ju Bbila belphia und Lanca ft er in Dennfplvanien-ferner die Landgemeinen Emaus, Beibelberg, Bebron, Mountjon, Bethel, Dlen, Allemangel - von welchen erftere das Subelfeft ihres hundertjabe rigen Beftebens bereits gefeiert bat - bie übrigen aber bas erfte Sahrbunbert nicht überlebt haben. Gine andere gandgemeine aus jener Zeit, War'wid, ward die Gegend, in welcher fpater der Gemeinort Litiz erbaut worden ist. Ferner ward in Neu York, vor grade hundert Jahren, die erfte Bruder-Rirche erbaut und eingeweiht. Auch In Mort,-in der Gegend von Grace ham, Maryland,-Staten I bland-Remport, Rhode Island-maren mancherlei Berbinduns gen angefnupfe Die fpaterbin ju Ginrichtungen von Bruber-Gemeinen führten—nicht zu gedenken der vielen einzelnen Seelen die an etwa 30 verschiedenen Orten in Geiftesgemeinschaft mit ben Brudern maren, und von benen manche auch in nabere firchliche Berbindung traten, andere bagegen, ohne aus ihren Berfaffungen auszutreten, boch auf mannigfache Beife, befonders durch Unterfrugung unferer Beidenmifs fionen-es an den Tag gelegt haben-daß es eine bobere Ginbeit gibt als die der außeren Rirchenverfaffung-in welcher alle mabre Rins ber Gottes ju Ginem Geifte vereinigt-fich gegenseitig fcaben und lies ben als Bruder und Schweftern in bem herrn.

Bohl können wir im Blid auf diese Resultate ber im Bertrauen auf befreites Gnabe begonnenen Bestrebungen sagen—bie Amesrifanifche Brubers Rirche — wie sie fich unter Gottes Leistung allmählich gebilbet hat—ift ein Bert Seiner han b.

D daß dieß von allen ihren Mitgliedern recht lebendig mochte erfannt und gefühlt werden. D daß derfelbe Glaubensmuth, diefelbe demuthss volle Selbstverleugnung,—diefelbe willenlose hingebung in die Leitung dessen, der noch niemals was versehen in seinem Regiment — welche unsere Borfahren besette—auch unser Erbe werden mochte. Bir ernds ten was sie gesäet haben. In gar vielfacher hinsicht—sowol im leibs lichen wie im geistlichen—ist unser Leben im Bergleich mit den mubes vollen Tagen unserer Bater — ein Leben der Ruhe und des Genusses. Daß unser herr und heiland sowol hier als an andern Orten —

mit Wort und Sacrament noch weibet unsere Seelen, und läft es teinem ber ihn tennt an ein'gem Guten fehlen —

haben wir nachst seiner Gnade dem zu danken, daß unsere Borfahren aus Glaubendüberzeugung ihr Baterland verließen—und sich nicht weis gerten als ein gutes Salz der Erden nühlich ausgestreut zu werden. — Ihr Sifer beschähmt freilich gar sehr unsere Trägheit. Möge die Erins nerung an das was sie gethan—unter der Gnadenleitung des Herry—und ermuthigen auch unsererseits williglich — ein jegliches nach seinen Gaben und Kräften — mitzuwirken, mitzustreben — daß Sein Reich vermehret werde auf Erden.—

Ein großes Feld liegt offen vor uns da, gebßer noch ols das unserer Bater war. Bon Bisconsin, Indiana, Illinois, Iowa, erschallt der Ruf: Kommt ihr Bruder! Kommt ihr Boten des Friedens! Kommt ihr Bertundiger der Tugenden deß, der euch berufen hat von der Finssterniß zu seinem wunderbaren Licht! Kommt ihr Knechte und Mägde des herrn! pflanzet auch unter uns auf das Panier des Kreuzes! Theilet auch uns mit von dem Brodte des Lebens! Unterweiset unfre Kinder—tröstet unfre Schwachen und Kranken!

Moge Er unfer treuer herr und heiland, in ber Mitte aller unferert & Gemeinen, noch gar manchen Bruber — gar manche Schwefter, burch feinen Geift bewegen, bag fie auf folde und ahnlich bringente Anforderungen mit Freuden erwiedern in den Worten unferer Borfahren :

Hier haft du uns alle zu beinen Befehlen? je mehr du befiehlft, je mehr Siege wir zählen; benn beine Befehre find soviel Bersprechen durch alle verhauene Bahnen zu brechen.

Gefchwister! wir geben uns herzen und hande, ... jum treu fein bei Besu burch alle Gewende, wo er uns und unfre verbundne Gesellen jum Saen und Erndten hat wollen bestellen.

Bir gehn in die Ferne und tommen gurudt; ""
Er tron' unfer Zeugniß mit Segen und Glude!
Du aber, du heilige Gottesgemeine,
Gedente ber Zeugen und brenne und scheine!

Amen.

# Moravian Church Miscellany.

MO. 7.

JULY, 1852.

70L. 2.

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### **BETHLEHEM:**

### PUBLISHED (MONTALY) FOR THE CHURCE OF THE UNITED DESTREAM.

Apply to "The Editor of the Moravian Church Miscellany," at Bethlehem; Also: to Revol. David Bigler, No. 523 Houston st. N. York, and to Revol. Edw. Rondthaler, No. 74 Race st. Phila.; Lancaster, or at the Brethren's Establishments at Nazareth, Litiz, etc., Penna.; and Salem, N. Carolina.

### EF ONE DOLLAR A YEAR.

JULIUS W. HELD, PRINTER, BETHLEREN, PA.

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## Moravian Boarding School

AND

### CLASSICAL SEMINARY FOR BOYS

AT NAZARETH HALL, PA.

The 67th annual session of this institution will commence on Monday, August 2d.

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### ACKNOWLEDGMENT OF DONATIONS

TO THE MORAVIAN HOME MISSION SOCIETY AT BETHLEHEM, PENNA.

Received contributions of Members of Home Mission Society at
Bethlehem, per M. Jones, \$74 12

donation from sr. Suess of Graceham, per Jacob Rice \$2 50

donation from James A. Green, Newport, per br. Seidel 5 —
donation from Samuel Engs " " 10 —

J. F. RAUCH. Treasures.

PAYMENTS RECEIVED BY REV. CHARLES F. SEIDEL.

Bethlehem.—Charles Knauss, James Borheck, Dr. Martin, E. F. Bleck,
Wm. Th. Ræpper, Mrs. Huger, Mrs. Geo. Ritter, for 1850, '51, and '52, Miss
Agnes Kummer.

## Moravian Church Miscellany.

NO. 7.

JULY, 1852.

**VOL. 3.** 

### FOREIGN MISSIONS.—DANISH ISLANDS.

(From "Periodical Accounts.")

From Br. Eugene Hartvig.

St. Thomas, March 16th, 1851.

DEAR BROTHER :-

The letter from the Religious Tract Society was communicated to my colleagues, and I shall gladly attend to the distribution of the tracts, as soon as they arrive.

I fully respond to your remarks respecting the awful visitation of the cholera in the West Indies, but trust that, through God's mercy, its further progress will be stayed, and all our number mer-

cifully spared.

It is certainly high time for the oldest Mission of our Church to have its barn-like chapels changed into something like houses of worship. When at Friedensberg, br. Titterington and myself encouraged br. Kleiner to apply to our Conference, for leave to turn the recently beautifully built and situated school-house into a church, by adding a wing to the west, and a small-vestry to the east, and to use the old church as a school. The proposal was approved of, and recommended to our Elders at home, there being already means in hand, nearly sufficient for carrying out this plan. With reference to the two other settlements, Friedensthal stands forth as a place where, for many reasons, a new church should be built, with the least delay possible.

The best hopes may be entertained of an improved statement of our accounts for the present year, as our congregations have, at length, begun to contribute to our current expenses, and there are many circumstances tending to prove the willingness of the people to assist in supporting their church, and to encourage the hope there is still many a soul, in which the word of grace, though

\_\_\_

preached in weakness, has produced good fruit. One of these instances I must relate in some detail. Maria Theresa, an aged communicant widow of our congregation, always attracted our notice by her bright and peaceful countenance; for whilst the generality of the negroes, when asked about their health, constantly complain of one thing or the other, this good old widow always looked cheerful and contented, replying to our "How do you do?" with "Thank God, quite well;" while every feature of her countenance testified of the peace which filled her soul. It was always a mystery to us, how she made her living at her very advanced age; for she never seemed to suffer any want, much less to ask for assistance, as many of our people from necessity are in the habit of doing. Some days ago, she too came to pay her annual subscription. My wife, who at first was painfully struck with the thought, that the poor woman labored under the wrong impression, that every one was compelled to pay, refused to take the money, and said it was not expected of her. In return, she stretched forth her hand with the amount, and said with friendly and cheerful look, "It is good for my soul." My wife, still hesitating, called me to her, and I remonstrated in the same way, but to no purpose, for she kept presenting her offering with the same saying, "It is good for my soul." We were soon convinced, that if we refused taking what she offered, we should have well nigh broken the poor woman's heart, and destroyed the greatest delight and satisfaction she ever felt. My curiosity as to the way in which she had raised the amount was, however, not yet satis-I therefore began to question her more particularly about it; when she gave a detailed account of her profitable traffic, but this I do better to give in her own words:--" Me boil coffee in the morning, and sit in street; when people go work, one come and take a cup and give me a stiver (\$d.), another come take cup and give me a stiver; but when me sweeten it, me get two stiver. Me get sometimes three and sometimes four bits a morning, but this week plenty people come, me sell for five or six bits, and the Lord help me that I can pay the church; thank God me can pay the church!" O how much I wish that you could have been present, to see the dark eyes of the aged woman, how they beamed with love, joy, and delight, when she uttered this last sentence evidently with increased emotion,—it would certainly have done your heart good, as it did ours.

I do not remember whether, on any former occasion, I have informed you, that a "Moravian Relief Society" has been formed about a year ago, and attached to this place. Of course, it is only intended for our own members, yet all those residing in town, whether belonging to New-Herrnhut or Niesky, may join it. We number already 170 members, and the amount in hand is nearly 400 dollars. Though the management of this society gives me

much additional work, yet I cannot but rejoice, that it has been established at last, not merely on account of the main object, to administer help and assistance to the sick and poor, but also because a friendly understanding is thereby cherished among the members of the three congregations of this island, and sympathy in each other's well-being excited. The managing-committee is composed of members of these three congregations, who meet monthly, and half-yearly general meetings are held. This tends very much to strengthen the bonds of union between the members of the three churches, which, I am sorry to say, did not always exist in the degree that might reasonably have been expected.

### MOSQUITO COAST.

From Br. H. G. Pfeiffer to Br. Breutel, of the Mission-Board.

GREYTOWN, Nov. 5th, 1851.

### DEAR BROTHER:-

The lively interest which is everywhere manifested in the advancement of the kingdom of God in this benighted country is truly encouraging to us. Our American brethren and sisters have come forward very liberally, having sent us, first fifty dollars, then thirty, and lately, a box with clothing for the Indian children. Our dear brethren and sisters in Zeist have also supplied us with a considerable quantity of clothing for the same purpose. Various articles have been likewise forwarded to us by our active and indefatigable friends in England. To the dear children who have so kindly considered the wants of our Mission, I shall not forget to take an early opportunity of expressing our best thanks. indeed evident, that the Lord still disposes the hearts of men according to His pleasure, and directs them like rivers of water. May He, who is the Lord of all the treasures of the earth, Himself reward our dear and esteemed benefactors, and continue to raise up servants and followers who may deem it a privilege to support His work.

I had to-day a long conversation with the Consul, Dr. Green. He is of opinion, that, about the beginning of the new year, the frontier question will be determined, and it is generally believed, that Greytown will be established as a free port, like Hamburg, Lubeck, etc. Most heartily should I rejoice if we could form a station here. Many intreat us to come and preach the Gospel to them, and to open a school; several even offered to contribute a hundred dollars towards the erection of a church. The Lord will know how to carry out this plan, if it should be in accordance with His holy will.

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The principal object of my visit to Greytown was, to discuss various matters with the Consul, and to obtain medical advice for our dear br. Candler. The latter met with a serious accident on the 6th of October. He sailed, with nine other persons, up the river, to cut the timber which was still wanted for the construction of the church. In getting out, he slipped, fell with great violence upon the gunwale of the boat, and hurt the lower part of his body very severely. He was immediately conveyed back in a small boat, and great was our alarm when we saw him arrive. The swelling prevented our ascertaining very exactly the seat of the mischief; nevertheless, as no medical aid was within our reach, I ventured, in reliance on the Lord's help, to administer such remedies as I considered suitable to his case; and our gracious God blessed the means used, so that br. Candler is now able to walk about. Dr. Green and the surgeon, whom I consulted, approve of my treatment of the case, and are of opinion, that he has not received any serious injury; he will, however, be obliged to take care of himself for some time to come.

Greytown is at present very lively; upwards of 2000 persons passed lately through from California. Flour and other provis-

ions are, in consequence of this, high in price.

To-day, I received a written permission from the Consul, to choose a place suitable for a Missionary station. I was very much pleased, on my last visit to the Indian village, English Bank, on Pearlkey Lagoon, (of which I intend shortly to give some particulars), to meet with a great number of Indian children. This village will most likely become the principal gathering-place of the Indians; the people are very desirous after the Word of God. Some weeks ago, I married there the first couple, and baptized three children. At Bluefields too, an adult negro woman was baptized by me; which solemn transaction made a deep impression upon the assembly. We have, indeed, much cause for praise and thanksgiving; the Lord owns the labors of His servants. With outward difficulties we have still to contend, but the progress of the work is pleasing, and affords us comfort and encouragement.

My voyage to Greytown was this time attended with considerable danger. A sudden storm overtook us at midnight, and threatened us with destruction; the only hope of saving the boat was by cutting down the mast, which was accordingly done. The Lord be praised for His gracious preservation! My dear wife, who has already heard of our dangerous voyage hither, will look for my return with great anxiety. She is quite well, notwithstanding her manifold labors; and so is br. Lundberg. To-night, I am going to hold the first marriage-service in this town; after which I return to Bluefields.

#### SURINAM.

# From Br. H. R. Wullschlægel.

PARAMARIBO, Sept. 3d, 1851.

#### DEAR BROTHER:--

You are aware, that we had a plan of establishing an Institution at Beckhuizen, for training teachers to be employed among the slave population of the Colony. To instruct free pupils would have been of little use, as we should have had no opportunity of finding situations for them, when trained; our own schools, excepting those in town, at Salem, and at Rust-en-Werk, being but insignificant in numbers, and but indifferently attended. therefore resolved to take young slaves, teach them all that we are allowed to do, viz., reading, singing, and, above all, scriptural truth, and, after a course of two years, send them back to their respective estates, in order to keep school about nine hours a week. besides evening-schools for adults. Our chief object was and is, that the slave population might learn to read the word of God, which would prove the most useful and valuable assistance that could be desired, to our very imperfect Missionary labor on the estates. Our plan was apparently approved; but for a long time, perhaps for more than half a year, -not a single pupil was offered us; various objections being raised to the locality, and other circumstances, until we were ready to despair of ever seeing our wishes realized. Nevertheless, just at this juncture, two boys were offered from an estate whence we never should have looked for any, and where we were not even admitted to instruct the slaves in Christianity, the manager being a strict Roman Catholic. More followed, and now we have a school of ten pupils: Government sent us two boys; one came from the Bush Country, and the others were intrusted to us by order of the proprietors living in Holland. It is true, the pupils are not all such as we could desire. But we must be thankful for having obtained them, and do our best. Br. Voss exerts himself to the utmost, and we wish him all success. He is well fitted for the arduous task. Whether our plan of forming estate-schools will likewise succeed, remains yet to be seen; if the proprietors in Holland continue to support us, there may be some prospect of it. There are, on some estates, young men, who could instruct the youth, if they were allowed, and who have already done so; but the increased demand for produce, which the estates are required to make, at all hazards, have compelled even the friendly managers here and there to discontinue the schools.

The present is a time of much sickness. For about eight weeks past, the yellow-fever has been prevailing around us. It first shewed itself on board a man-of-war, and spread rapidly among the garrison and the seamen on board of the other vessels

lying in the port. It has latterly seached the town; few, however, besides soldiers and seamen, have died of it as yet. We know not, indeed, what may happen. The weather has been extremely unfavorable to health; continued land-winds, which pass over the forests and morasses of the interior before they reach town, are of course very unwholesome. Some days ago, I was called to visit an Englishman, and to read the prayers of the Church of England, just an hour before he died of the vellowfever: though, at the time, I was not aware that it was this disease. I had likewise to hold the burial service, being the only minister in town that can read English prayers. The Dutch, as is well known, bury their dead ordinarily without a minister. The influenza has spread very rapidly over the whole country; almost every one has had an attack. The streets were comparatively empty, the church nearly so, and the few attendants coughed pitifully. On a great many estates, all the negroes were sick, not a single hand was at work. The epidemic is still prevailing, many, especially old people, die of it. During the month of August, 120 free people died in town; during the last ten days of the month, 52; Saturday last, 13. Yet people live as usual; there is no sign of repentance or reformation of life. Surinam is a land in which iniquity abounds, and I should not wonder, if even severer judgments should be sent to chastise us.

Of our Missionary work, I have said little this time. Great numbers are still added to the Church, both here in town and on the plantations. Every prayer day, which is, generally speaking, every eight weeks, from twenty to thirty-five candidates are bap-

tized.

#### HOME MISSION DEPARTMENT.

Extract of a letter from Br. Francis B. Holland to the Corresponding Secretary of the Home Mission Society at Bethlehem, communicated at the Anniversary Lovefeast, May 12th, 1852.

CANAL DOVER, April 19th, 1852.

### My dear Br. Seidel :-

Our little Home Missionary Society at this place having held its Annual Meeting on Easter Sunday, it becomes my duty to report to you, as the Corresponding Secretary of the Parent Society, several resolutions that were adopted unanimously at our meeting.——The 2d Resolution adopted, is as follows:

"Resolved, that we believe the establishment of a congregation in Oregon, by means of Home Missionary efforts, would be a

means of greatly extending the usefulness of our Church; and that measures should be taken without delay, for sending thither at least one ordained missionary, whose labors should be directed to the gathering and organizing of a Brethren's congregation;—And, Resolved further, that the subject be commended to the earnest and prayerful consideration of the Board of Managers of the Parent Society, and of all the friends of the Home Mission cause."

I regret, that I am unable, at present, to express my views at length on this resolution, and the various points involved in it; but I do believe, that the subject, to which it invites attention, is one of the greatest importance, and one which should be taken up in all earnest. In Oregon, there must be great destitution of the means of grace, and the people would no doubt gladly welcome those, who would preach to them the gospel, and attach themselves to those, who first came among them. Compare the undertaking with the commencement of new Missions to the heathen, and we cannot fail to see many encouraging facts in favor of a Home Mission to Oregon. The people are our fellow-citizens, they speak our language, they have in many cases been piously brought up; some no doubt long for church-privileges. A Home Mission there would be self-sustaining, and would probably cost little more than the travelling expenses thither, and perhaps a year's support. It is impossible to overrate the importance of that portion of our vast country. Steamships will plough the Pacific, and China and Japan be brought near to us, and under our influ-We are about to commence a Mission to China (Chinese Mongolia), and it seems desirable to have congregations in our own country, from whence such a Mission could be facilitated and fostered.

Let us not ask: "Where are the men? Where is the money?" but, "Is it the Lord's work that we wish to do? and is it His command which we are endeavoring to perform?"—If so, the men will be found; and as a preliminary, I would say, in behalf of our brethren here, who adopted the resolution,—let there be special collections taken up for this purpose, and a fund thus commenced, and the co-operation and prayers of all our congregations be invited. Such collections would not lessen the other receipts, and a blessing would rest upon all, who contribute from right motives.

Extract from the Third Annual Report of the United Brethren's Home Mission Society in Camden Valley, State of New York, communicated, in part, at the Anniversary-Loveleast.

It is with feelings of gratitude to God, that we have, during the past year, noticed an increased interest in the *Home Missions* of our Church. Various circumstances have shown this to be the

case.—not the least of which was the readiness, cheerfully to contribute to the promotion of this cause. The regular subscriptions during the third year have exceeded those of the two first years. May the Lord so influence our hearts, that more may be done in this way; and also, especially, that our prayers for the divine blessing upon the efforts of all Home Missionaries may become more frequent and more fervent. To whatever extent our Home Missionaries have been, more or less, encouraged in the midst of great trials, there is every reason for our striving to do more for the support of these self-denying heralds of the gospel, who are actively engaged, in several of our cities, and in some of our Western States, in introducing and promoting the pure and saving religion of Jesus Christ among communities, that have been buried in ignorance and superstition. During the last twelve-month, tens of thousands of immigrants have come to our shores, and gone westward, there to make themselves homes, and there to dwell in the enjoyment of our civil and religious liberty. how many of these men, women and children are completely enveloped and lost in mental and in spiritual darkness. They are the material for our Home Missionaries to take in hand, and with the divine blessing to mould into Christians, fearing God, and loving the Lord Jesus Christ. Let all, who love God and their country, stand by and encourage the Missionaries of the gospel, so that our land may become what it should be, and what we pray God it will be, the land of the Bible: a land, all of whose millions shall love the Savior,—shall be a God-fearing and Godserving people. And in no way can this greatly desired and longed for consummation be better effected, than by sending forth a host of gospel teachers and preachers, to plant the banner of the cross upon every hill-top; and to make the valleys resound with the offers of salvation,—to cover the whole land with the triumphs of grace, in souls converted unto the Lord.

March 14th, 1852.

The Secretary has to communicate the painful intelligence, that our venerable President, Father Harris, who has, with strong prayers and faith, laid the cause of Home Missions before his merciful Lord and Savior, and taken a lively interest in the prosperity of our Society's labors,—is still lying upon a bed of sickness, from which he sends the following message to all its members and friends: "Be not discouraged by trials and difficulties; but seek diligently, to have the Savior glorified everywhere, and encourage the Missionaries, who preach Christ and Him crucified to the poor and destitute of our own land; and after the full exercise of your faith, the precious harvest of souls will be gathered in. The more trials and difficulties you have in your Christian profession, the more diligent, faithful and persevering must you

be, and rely entirely—lean your whole heft on the Savior, who alone can support you. The fiercer the wind blows, the closer does the vine cling to the oak. Thus must we cleave to the Savior, and never let go our hold."

May we all heed this counsel, and as branches of Christ, the

Vine, grow up in Him unto eternal life.

ED. H. REICHEL, Secretary.

## GENERAL CHURCH INTELLIGENCE,

or WEEKLY LEAVES, communicated by the U. E. C., from the 29th of February to the 27th of March, 1852. (No. IX—XII.)

1. We are again under the painful necessity of communicating sad intelligence from Surinam. Br. Wullschlægel's two last letters again report cases of death. On the 2d of January, br. Hans Martin Sand departed at New-Bambey, at the age of 54 years. Both he and sr. Sand, soon after their arrival, were taken with the fever peculiar to the climate. Sr. Hartman, on hearing of their illness, hastened thither from Berg-en-dal, to their relief. After her husband's decease, sr. Sand was soon enabled to return to the city, where she recovered. On the 12th of January the widowed br. Ernest Frederic Schmidt departed at Paramaribo, in consequence of yellow fever, in the 37th year of his age. On the 1st of February, the single br. John Muench followed him into eternity, in his 36th year; and on the 6th of the same month, the single sr. Caroline Louisa Hæuser, but recently arrived, in her 31st year,—both of the same sickness. Our Missionary brethren and sisters meet every evening for special prayer in reference to these trying visitations, and our congregations will sustain them by their intercessions. Br. and sr. Frederic A. and Augusta Reichel, destined for this mission, set out by way of Zeist for Nieuwendiep, whence they sailed on the 16th of March.

2. Br. Enderman, at Friedensthal, St. Croix, reports the solemn consecration of the new Mission Church at Friedensberg, on the 15th of February. At the former place a new church is likewise to be erected. In Jamaica, our brethren were establishing new schools, for the benefit of such children also, as live too remotely to attend the schools of our Mission stations. The cholera had not yet disappeared from the island, but still prevailed here and there, in the vicinity of our congregations. Many were brought to reflection by this threatening scourge. Br. Augustus Clemens, teacher at Fairfield, England, has been called to St. Kitts, and br. Charles G. Kretschmer at Nisky to Labrador.

3. The latest intelligence, per steamer, from the seat of war in

South Africa proved more favorable, and holds out some prospect of peace; the result, however, was still uncertain. Advices from Shiloh are to the 28th of December, 1851. Our Missionaries were in good health. In the absence of the greater part of the English garrison, a horde of Kaffirs and rebel Hottentots had meditated an attack at Christmas; but, being discovered in time, they were repulsed.—The harvest had set in by the middle of December, and our brethren were truly thankful for the result, and for the fruitful season in general. At Enon, br. and sr. Klinghardt had safely arrived with a company of Hottentot women and children on their return from Clarkson. At the former place also the long drought was happily succeeded by propitious weather.

4. In the district of Wester-Wald, near Neuwied, a new Diaspora-station is to be commenced, to which br. Andrew Buck of

Gnadenberg has been appointed.

For the Diaspora-work in French Switzerland a third laborer is required, and br. Jacob Gossweiler of Kænigsfeld has received a call to that field.

## From the 28th of March, to the 24th of April, 1852. (No. XIII-XVI.)

1. The Lord has been pleased, in his unsearchable wisdom, still to prolong the season of trials for our Surinam Mission. Wullschlægel at Paramaribo writes, that on the 27th of February the married br. Herman Voss, who, while on a visit from Beckhuisen to the city, had been taken with the yellow fever, departed this life, in the 39th year of his age. Another letter mentions the decease of the married br. John Frederic H. Dreyer on the 24th of February, agd 49 years. In his case, the fever assumed rather a milder type. May our Lord's aim be attained by these afflictive dispensations; and may brethren and sisters still be found, willing to risk their lives in his service, if it should be his holy will. And of such, thanks to his grace, there has thus far been no lack. The brethren Gork and Mosebach were waiting at Zeist, for an opportunity to Surinam. Br. Fredr. Edw. Aug. Weyberg, under appointment to the same field, was on the 12th of April ordained a deacon, together with br. Charles Alex. Klesel for Jamaica, by br. Gambs at Nisky; and the former, with his wife, soon after set out for Zeist.—The training school at Beckhuisen, conducted by the late br. Voss, will be attended to by br. Berthold. Sr. Voss, on account of ill-health, expects to return to Europe.

2. Letters from Shiloh, up to the 6th of February, state, that the 4th of January had been a day of alarm for that station. The troops in garrison there, for the protection of Shiloh and Whittlesea, having sallied forth on that morning for the recovery of cattle stolen, both these places were thus left altogether defenceless, Soon after 10 o'clock, when the singing of the hymn before the

sermon had just begun, the report spread, that the Kaffirs were approaching from various quarters in vast numbers, and the assembled congregation dispersed in great alarm. But the Lord held his protecting hand over them, and the Kaffirs, instead of throwing themselves into the town, fell upon the herds of cattle, grazing in the vicinity, and having secured them, hastily retired. Br. Kschischang, going out to save the horses belonging to the Mission, was in great danger, but accomplished his purpose. That the Kaffirs, who might easily have taken Shiloh and Whittlesea, were seized with a sudden panic and retreated, could only be ascribed to a special interposition of Providence. The Fingoos belonging to Shiloh, who had enlisted with the British, returned about the middle of January, thankful, that in all their numerous engagements, not one of them had received an injury. Since new year, our missionaries had suffered much from sick-Provisions having been very high in price, they were thankful for an abundant harvest. They had also been enabled again to acquire some cattle and goats. The tidings of so manv gifts of love, sent from Europe, had filled their hearts with grateful emotions, and they prayed for a rich blessing upon the kind donors. These supplies, however, could not yet be forwarded to them from Capetown, the communication with the interior being still unsafe. Divine service on Sundays was numerously attended both by their own Fingoos and by strangers, so that many had to stand without; the evening meetings were also well attended. Br. Joseph Lehman writes from Enon, the beginning of February, that the rations, received from Government in the shape of provisions, having ceased, our Hottentots, who had no chance of earning any thing there, were in great straits. Some had engaged to work upon a road, to be laid out by Government. They were assisted on the part of the Mission, so far as possible, lest the settlement should be deserted and left defenceless. Of the Kaffirs, little had been seen there for some time. A speedy termination of the war was looked for, although the final decision was not yet known.

3. Br. and sr. John Young Edghill in Barbadoes have been appointed assistant missionaries at Sharon. Br. Badham has accepted the superintendence of the Mission in that island. Br. and sr. Charles Ræntgen arrived on the 10th of March at St. Johns, Antigua, and br. Edward Martin on the 11th at Basseterre, St. Kitts. The widowed br. Allan Hamilton, Principal of the Training School near Cedarhall, Antigua, arrived on the 31st of March in England.

4. Br. Herman at Salem N. C., writes, March 4th, that br. Alanson E. Welfare has been appointed a missionary among the Cherokees at New Springplace, where he served heretofore as an assistant. Br. Samuel Warner of Salem has received a call as

assistant in the same Mission.

## RECEIPTS AND DISBURSEMENTS

of the Ministers' Aid Society at Bethlehem from January 25th 1851, to January 25th, 1852.

1851.	RECEIPTS.	ł	1852.	DISBURSEMENTS.	
Jan. 25th.	To balance in hand of Treasurer	24 87		By appropriations by the board for 9 ministers at	
July 81st.	To donation of sr. Suess of Graceham	2-		\$10. each By amount invested with	<b>\$90</b> —
Dec. 1st.	To contribution of Nas- areth Aux. Society To don. of S. W. Paine, To collections in Beth- lehem from a sr. for last yr. 5- "" next" 5-	7 76 8 — 15 — — 67 76		Bust. Diac. By Belance cash in hand	47 📆
Jen.	To contr. fr. New York To 1 yr's Int. on \$768., from Tr. of the Sust.	24		•	\$187 27
1	Disc., at 5 per cent	38 40 187 27		ing Int.	

WM. TH. REPPER, TREASURER.

#### SELF-DENIAL.

(Communicated.)

"IP ANY MAN WILL COME AFTER ME, LET HIM DENT HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME." MATT. XVI. 24.

- While from the word of truth we learn
   The teachings of our Savior's lip,
   In self-denial we discern
   A test of true discipleship.
- 2. But whence shall spring this humble grace Save from the fount of love divine? And where shall we its doings trace As they in our Redeemer shine? Theol. Sem., Gettysburg, Pa.
- 3. Yet, not for friends, but enemies, He laid the crown of heav'n aside: For sinful men—for these, for these— He labored, suffered, lived and died.
- 'Tis not enough that we admire Our Lord's example and commands; His Spirit must our spirits fire, His works of love engage our hands.

M. S.

#### **HOME MISSIONARY OPERATIONS**

OF THE

# Brethren in the united states,

1742-1752.

HOME MISSION SERMON, preached by Br. LEVIN T. REICHEL on Sunday morning, May 9th, 1852, in the German language, and translated by the Author for the Miscellany, in compliance with a resolution of the Home Mission Society.\*

Text: Ps. 143. 5. ——I remember the days of old;
I meditate on all thy works:
I muse on the work of thy hands.

The Home Mission Society of Bethlehem intending to celebrate its Anniversary in the course of this week, has kindly requested me, to address the congregation on this day in reference to the Home Missionary Operations of the Brethren's Church in the United States, for the purpose of encouraging not only the members of the Home Mission Society, but all those who have assembled here, to renewed zeal in the cause of the Lord, and increased activity for the furtherance of the gospel.

There are two ways in which I might endeavor to discharge the commission intrusted to me by the Home Mission Board; either by pleading directly the cause of those, who as yet are utterly unacquainted with their Savior and Redeemer, or have at least no opportunity to hear of him as often or in such a manner, as the wants of their hearts would require; -or by pointing out from the history of our fathers, in what manner faithful witnesses of the truth have acted under similar circumstances, and in how far these endeavors were crowned with the blessing of the Lord. Permit me, my dear friends, in this hour to select the latter mode, partly because I would not be able, in reference to your present Home Mission fields, or the results of your Home Missionary operations, or the favorable or unfavorable prospects for the future, to communicate anything, with which most of those assembled here would not be fully as well, if not better acquainted than myself. Apart from this, the historical mode of instruction is a real biblical mode. Asaph, the sweet singer of the old covenant, introduces his beautiful and instructive 78th Psalm with these words: "I will open my mouth in a parable. I will utter dark sayings of old, which we have heard and known, and our fathers have told

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<sup>\*</sup> The Home Mission Society of Bethlehem at its 3d anniversary desired the publication of this sermon both in German and English, on account of its historical reminiscences. Considering it merely a brief outline of a part of our very interesting history, we have endeavored by copieus notes to increase the historical value, and hope thereby to awaken a seal for more historical researches. If inadvertently a mis-statement should have been saids, we would thankfully receive more correct information.—L.T.B.

We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works, that he hath done."

Even Moses, the law-giver of Israel, had commanded his people in the name of the Lord; "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." Deut. 4. 9.

Accordingly we find both in the Old and the New Testament constant references to the miracles and mighty deeds which God performed among his people. The faithful review of the past served at times for instruction and direction, at other times for comfort and encouragement. The latter was especially the case when David spoke the words of our text:

I remember the days of old: I meditate on all thy works: I muse on the work of thy hands.

Taking these words of our text for a guide, and making a free application of them, let us in this hour for our instruction and encouragement

1, remember the days of old, and more especially the days and times in this country about 110 years ago, thus surveying the

Home Mission field of our ancestors:

2. meditate on all his works, i. e. on those works of the Lord. which he performed on this field by his servants, by giving a short account of the Home Missionary operations of our fathers;

3, muse on the work of his hands, by pointing out the RESULTS

OF THEIR ACTIVITY.

#### L. THE HOME MISSION FIELD OF OUR PATHERS

contained three parts. The greater and most important part embraced Pennsylvania with its immigrant population of German descent and speaking the German language. Along the shores of the Delaware were living many Swedes, which formed a second though smaller part of the Home Mission field; and thirdly also among the English inhabitants of the different provinces, at that time yet subject to the crown of England, there were to be found many souls, who desiring light and seeking for truth, would greatly prefer the simple word of the cross to all the learned dissertations of pedantic and scholastic wisdom, so common in those

The Pennsylvania field will claim our chief attention, and we will endeavor, difficult as it is, to give a faithful representation, merely premising, that only such as are personally acquainted with the far West, may be fully able to appreciate the condition of Pennsylvania 100 or 110 years ago. In 1740 Pennsylvania

was as yet only a small district, from East to West extending not much farther than from the Delaware to the Susquehannah, in the North bounded by the Blue Mountains, (now the boundary of Northampton County) beyond which the Indian country lay in indefinite and unknown extension, and was divided into only four Counties.\*

William Penn and his religious associates had been the first to people this part of the country, making it a place of refuge for all those, who like them on account of their religious views and principles had suffered ecclesiastical or political oppression in their native lands; and very soon from the different countries of Europe thousands hastened to the land of promise, and rejoiced in the long desired and now at last obtained liberty of conscience, making use of it to maintain and to spread their peculiar religious tenets. There was at that time hardly anywhere such a mixture of nations as in Pennsylvania, with such perfect political and religious liberty, which, however, here and there degenerated into anarchy and utter defiance of all wholesome restraints. Englishmen. Scotchmen. Irishmen. Germans. Swedes, Swiss. Frenchmen. Dutchmen, Jews and Indians were scattered about throughout the whole country in the most variegated medley, and still more variegated were the shades of the religious tenets and opinions.—from utter indifference to the most fanatical delusions. The greater number of the German inhabitants, who in 1742 amounted to nearly 100,000 souls, belonged to the Lutheran and Reformed churches, or were descendants of those who had originally belonged to these churches. But since in the sixty years, during which they had gradually immigrated from Europe, hardly eight or ten ministers had accompanied them, and besides the settlements in the forests of Pennsylvania were as yet few and far between, it is not to be wondered at, that a great many had not heard a sermon for a number of years, that the rising generation grew up without any instruction in the divine truths of religion, yea that even whole families were to be found, in which parents and children were not even baptized.

H. M. Muhlenberg, the founder of the Lutheran churches in the United States, testified in his first letters to Hallet again and again, that if this state had continued for some years more, many certainly would have become complete heathen. "Besides," he says, "there are Atheists, Deists, Sectarians and Fanatics of all sorts, who often succeed in seducing those that are not settled in their faith or doctrine."

But on the other hand there were also here and there faithful disciples of the Lord, who having experienced the renewing and



<sup>\* 1682</sup> soon after Penn's arrival the province was divided into three Counties: Philadelphia, Bucks and Chester. 1729 Lancaster County erected from part of Chester. † Vide Hailische Nachrichten, p. 312., p. 16.

sanctifying influences of the Holy Spirit, considered it a great and blessed privilege, that they and their families were at full liberty to worship their Creator and Redeemer in such a manner as they considered right and scriptural,—and at the same time felt it their duty as Christians to assist others also, as much as they could, to find and to walk in the narrow road that leads to heaven. They were deeply grieved that many, not entirely dead to the concerns of their immortal souls, still would not listen to the truth as it is in Christ Jesus, nor desired above all things the pure gospel of a crucified Redeemer, but would rather become the zealous champions of certain views, opinions, ceremonies and customs "paying tithe of mint and anise and cummin, and omitting the weightier matters of the law, judgment, mercy and faith." Matth. 23. 23. How much nobler, how much more in the spirit of Christ would it not be, if instead of these bitter animosities and personal calumniations, one would bear with the other in christian charity, and assist each other in the spirit of meekness. Gal. 6. 1. cheering if those in reality anxiously concerned for the restoration of the broken walls of Zion\* would join hearts and hands in one common effort. Thus they thought, thus they hoped and prayed in secret, but several years elapsed, before the occasion offered for the fulfilment of their wishes.

This wished for opportunity arrived, when Count Zinzendorf in 1742 paid his visit to Pennsylvania, not for the purpose of visiting or founding Moravian congregations, but with a view of ministering to the spiritual wants of his Lutheran brethren, as a free servant of Christ. From the narrative of br. Spangenberg, who for several years had lived among the Schwenckfelders, he had formed the conclusion, that there was an universal excitement, an awakening of the spiritually dead, and a desire for knowledge from on high. Instead of this he found utter indifference to all religion, or much confidence in their own rightsousness and sanctity, accompanied with bitter upbraidings towards all of a different mode of thinking. But according to his maxim, so beautifully expressed in the following lines:

Gracious Lord! may we believe, Venture all on thy free grace; Boldly things not seen achieve, Trusting in thy promises. Faith thy people's stronghold is; Their employment daily this, To proceed in paths unknown Leaning on thy arm alone—

<sup>\*</sup> Vide J. A. Grubers An- und Aufforderung an die ehemalige erweckte hie und da serstreute Seelen in Pennsylvanien, in und auseer Partheien, sur neuen Umfassung und gliedlicher Vereinigung und Gebetsgemeinschaft, dargelegt aus dringendem Hersen eines um die Heilung der Brusche Zions aengstlich bekunnmerten Gemnethes. 1736. Misc. Vol. 1. p. 265.

<sup>†</sup> Written by Zinsendorf on his birthday, 26th of May, 1736, while an exile from Saxony.

he boldly came forward with a decided testimony of the free grace of God in Christ. Some of those, who hitherto in secret had desired a change in the religious condition of their countrymen, now ventured by a circular to propose a general religious meeting at Germantown, "in order to treat peaceably concerning the most important articles of faith, and to ascertain, how far they all might agree in the most essential points, for the purpose of promoting mutual love and forbearance."

Of such religious Conferences or General Pennsylvania Synods\* there have been seven, held at various places during the first half of the year 1742, mostly well attended by members of all the German denominations of Pennsylvania. On the part of the Brethren there were besides Count Zinzendorf some members present, but not as deputies, because there existed as yet no Brethren's congregation in Pennsylvania; for the colonists, sent from Europe, only arrived shortly before the 7th and last of these synods, and the organization of the first American Brethren's Congregation at Bethlehem took place only after the conclusion of the last synod. Nevertheless, even if nothing else should have been gained by these meetings, still by the repeated assembling of persons of very different views and opinions so much was gained. that those who under the providence of God were to be the first gospel trumpets of grace on this important Home Missionary field, became at once, in some measure at least, acquainted with the field, and were not quite in the dark, where they would be the most likely to effect something for the Lord and his kingdom.

II. THE HOME MISSIONARY OPERATIONS OF OUR FATHERS, of which we will speak secondly, would afford abundant opportunity to meditate on the works of the Lord, but time will not permit us to speak of all his works, which he performed by his servants in this field, and we must therefore be satisfied with some

general remarks.

The activity of our fathers in this field was of a threefold kind, not only in reference to the language, as according to circumstances german, swedish or english discourses were delivered, but also according to the manner in which the brethren brought the bread of life to those who were fainting in the way. Matth. 15. 32. They made use of 1, the public preaching of the gospel; 2, the visiting from house to house; 3, the Pennsylvania synods.

1. Hardly had the 120 brethren and sisters, who were to form the congregation at Bethlehem, in June 1742 assembled in the two or three houses erected at that time, when their first deliberation was, in what manner they might best promote the chief object of their colony, viz., to extend the kingdom of God in this country. To facilitate this purpose, they resolved in the first council, to di-

<sup>\*</sup> For further particulars, vide Misc. Vol. 1. p. 266, #2()

÷., .

vide the congregation into two parts: the home congregation (Hausgemeine) and the pilgrim congregation (Pilgergemeine), of which the former should attend to all the family affairs of their common household at Bethlehem, the latter on the contrary have the care of souls within the whole province. On the 25th of June 1742 the congregation of Bethlehem was solemnly organized according to this plan, and this day has since 1752 annually been solemnized as the congregational festival of Bethlehem.\*

In July of the same year ten brethrent of the pilgrim congregation were set apart by the council as fishermen of the Lord, and the neighborhoods pointed out, where they should throw out the net of the gospel, who after an absence of five weeks reported to the congregation, and then resumed their wanderings.

In the following years gradually a distinction was made between the itinerant preachers (Landprediger), who were directed to preach the gospel in all the pulpits which would be opened to them, or in schoolhouses or wherever else an opportunity might offer, and the visiters (Landbesucher), who were not to preach,

but to visit from house to house.

If you ask, what might have been the contents of their sermon, we might give as a general and all sufficient answer: Christ, the Lamb of God, taking away the sins of the world. But it will be interesting to know, how, especially in the first times, this sum and substance of the gospel was enlarged upon and applied to the various duties of life, and we find among the writings of Count Zinzendorf the following passage to the purpose: ‡

" Our method to proclaim salvation is this: to point out to every human heart the loving Lamb (das herzliche Lamm) which died for us, and although he was the Son of God, offered himself for our sins,—as his God, his Mediator between God and man, his preacher of the law, his Confessor, his Comforter, his Savior. his throne of grace, his example, his brother, in short his all and in all, by the preaching of his blood, and of his love unto death, even the death on the cross; never either in the discourse or in the argument to digress even for a quarter of an hour from the loving Lamb: to name no virtue, except in Him and from Him and on His account; to preach no commandment except faith in him; no other justification but that he atoned for us; no other

<sup>\*</sup> Among the different festival days celebrated in Bethlehem 1752 we find in the Memorabilis of that year, the following note: June 25th. Die Solennistrung des Decennis Bethlehemiteit bei dem Gedacchtniss der ersten Gemein-Einrichtung und Handlungen in Bethlehem. At the close of 1752 there were 518 members of the congregation, including the children.

the children.
† Vis: Leonh. Schnell, Gottl. Pesold, G. Kaske, Christoph Heine, Fr. Post, G. Enter, Joe.
Shaw, John Okeley, Reinh. Ronner, Phil. Meurer. The regions to which they were sent,
were; Shamoney, Schnylkill, Mahanatawny, Allemangel, Makuntsche, Socano, Ouzhehoppa,
Great Swamp, Trapp, Canestoga, Alsace.
They were directed: 1, never to meddle with the affairs of other servants of God; 2,
earafully to abstain from all disputes. v. Diary of Bethlehem.

Vide Zinz. Naturelle Referionen, p. 38. Schreiben an seine Brueder unter allerlei Volk
washrond der Pennsylvanishen Synoden verfasst.

sanctification but the privilege to sin no more; no other happiness, but to be around him, to think of him and to do his pleasure; no other self-denial, but to be deprived of him and his blessings; no other calamity, but to displease him; no other life, but in him.

This way of referring everything to Christ, and regarding him as all and in all, was at that time something new and unheard of. In an old hymn written 1745 the following description is given of the manner of preaching prevalent at that time:

A great deal is said concerning God's might, But still the hearts are covered with night. Concerning God none can have a true notion, Until he perceive by Christ's bitter passion: God was made flesh.

The preachers enlarge on morality;
Of Jesus Christ their sermons are free,
Except on Good Friday—and sometimes in Lent
A great deal of power is uselessly spent
Condemning the Jews.\*

This manner of preaching was quite foreign to our fathers. Not only occasionally or at stated times the name of Jesus was mentioned, but everywhere and on all occasions Jesus Christ, the crucified Redeemer, was the beginning, middle and end of all their sermons; and men like Leonhard Schnell. Abraham Reinke, and other Lutheran ministers; or the Swedish preacher Brycelius, or the German Reformed ministers Lischy, Bechtel and Chr. H. Rauch, or the English brethren Owen Rice, Thomas Yarrel, Richard Utley and others were at all times ready to say:

We members of the Savior's Congregation Proclaim his death and cross to every nation, And everywhere invite, the Lamb to see,

Man redet zwar viel von bem großen Gott, und bleibet im Bergen fteinkalt und tobt; benn tein Menfc kann etwas von Gott verfteben, bis man lernt aus Jefu Bunden feben Gott war im Rielich.

Man prediget nichts als Sittenlehr', und von dem herrn Jesu so ungefähr; ju Passionszeiten — in den Charwochen thut man so was über die Juden pochen wie schlimm sie war'n.

<sup>\*</sup> We have attempted a free translation of the following verses, which, though imperfect, will give the english reader some idea at least of the quaint poetry 110 years ago. For the sake of those who understand the German, we subjoin the original.

<sup>2</sup> Arrived in Pennsylvania in 1744, a native of Sweden.

#### Which bleeding hung upon the cross's tree For all the world.

And because they did so, in simplicity and with great affection, their hearts being filled with sincere love to the Lord and to their fellowmen, the Lord fulfilled his promise, and suffered his word not to return unto him void. Is. 55. 11.

2. Wherever there were souls to be found, who willingly and joyfully received the word of the cross, wherever those awakened by the public preaching of the gospel desired further instruction and encouragement on the part of the Brethren, there the itinerant preachers were followed by the "Visitors," such brethren and sisters whose hearts were filled with love to the Savfor. and who sincerely desired to serve him and to become useful to their fellowmen in the way to eternal life. They were mostly, simple and unlearned persons, not at all prepared to undertake scientific disputations, but the more fitted from the rich stores of their experience, to offer to anxious inquirers that comfort which they needed. From the many letters, diaries and journals of these times we can clearly see, that there had been excited a desire after the word of God throughout the whole country far and near. 1747 there were already more than twenty places or neighborhoods in Pennsylvania alone, in which there were awakened souls, who desired to be visited; and often the visiting brethren found occasion in their diaries to note down the following or similar remarks: "The dear people were very thankful indeed, that I visited them, and assured me again and again, that they considered it a great favor to be visited by the Brethren; for always, they said, they felt in their hearts, that the Brethren brought something along, and they could not give thanks enough to the Savior for the happy hour in which they had become acquainted with the Brethren.

But on the other hand there was not wanting opposition of various kinds. Wherever the gospel is proclaimed with power and fervency of heart, there a conflict is occasioned between light and darkness. This was also the case here. Various parties were formed; plans were laid to destroy the work of the Lord, and his servants had to pass through good and evil reports. 2 Cor. 6.8. It was therefore not only pleasant but absolutely needful, to have

<sup>†</sup> Wir predigen mit Jesu Blut-Gemein' Kreuz, Lod, Blut, Wunden, Jahr aus, Jahr ein, sagen allen Geelen von diesem kamme, das blutig gehangen am Kreuzesstamme für alle Welt.

This hymn of sixteen verses, composed by Jacob Lischy, was publicly read before a great church council at Muddy Creek, which was attended by sixty Elders and deacons of twelve German Beformed congregations, 21st of March, 1745.

<sup>\*</sup> v. C. H. Rauch's Diary, March 5th 1747. He was at that time superintendent of the Home Mission work in Lancaster County. Besides visiting, the Brethren were active in many places in the instruction of youth, and many a school-house was by them supplied with faithful teachers.

an opportunity to strengthen each other's hands in the Lord, and for this an occasion was offered

3, by the Pennsylvania Synods. Since the well-know Pennsylvania Synods of 1742, in which Zinzendorf presided, such meetings had been annually kept, even three or four times a year at different places. The original intention of them was not to organize separate churches or congregations, but to seek to extend the kingdom of God among all denominations and sects. Tney were to be "conferences", composed of such persons as were anxiously concerned about their own salvation and that of their fellowmen, of every christian denomination, agreeably to the fundamental principles of the gospel of Christ, and universal love to the children of God." Again and again it was solemnly declared,† "that the object of these conferences was none other than, if possible to effect this, that among the truly awakened of the various denominations all religious animosity and bitterness of feeling, which was so general in this country, might cease, and a spirit of brotherly love prevail more extensively."

This object has not been perfectly gained for various reasons, which, however, the shortness of our time will not allow us to mention here. Nevertheless these meetings, convened more for edification than for consultation, were not without practical use, serving to strengthen the bond of christian fellowship among those already united in the Lord. Many occasional hymns of those

times give abundant proof of this.

Nor poverty, reproach, nor shame Can anywhere God's work restrain: The Savior's sorrow without measure Affords us heavenly joy and pleasure.1

Thus our ancestors sang at a Synod at Heidelberg, Nov. 1753. after the Home Mission operations had been continued for ten years, and had produced many blessed results.

\* v. Minutes of Synod of Philadelphia. April 1746.

† v. Minutes of Synod at Kreus Creek beyond the Susquehannah. Nov. 1746.

† The General Pennsylvania Synods became in 1748, Synods of the Brethren's Church, and have in this manner semi-annually been continued nearly twenty years.

† We subjoin the original:

Das Wert des Beren geht ungeftort Bei Armuth, Somach und Leiben, Das Blut des famms bleibt unverwehrt Die Quelle unfrer Freuden.

The following verses from the same hymn name most of the places occupied by the Brn.

Und nun nach diefem Gnabenplan Bu Lieb und Dienften fertig, Da faffen wir anfe neue an Bas bei Euch gegenwärtig Bon allen Dlaten überall Bom Indianer Sprengel, Bom neubefesten Tonnigall, Matuntiche, Allemangel,

Bom Kirchlein

#### III. THE RESULTS OF THIS ACTIVITY

were by far greater than could have been anticipated ten years before. From a solitary log-cabin on the banks of the West branch of the Delaware (the Lehigh) a flourishing village had sprung up of more than 500 inhabitants, surrounded by orchards and meadows and fruitful fields,—a village, the inhabitants of which were known and esteemed far and near as diligent and peaceable neighbors. To promote the temporal prosperity of their settlements, however, was not their main object; but, whatever had been gained by the sweat of the brow and faithfulness in business, was laid upon the altar of the Lord, and served to furnish the means for procuring the necessary clothing apparel for those, who as servants of that Lord,—who became poor for our sakes,—proclaimed the gospel to the poor; or to pay the journeys of the pilgrims;\* or to support the missions among the heathen.

In this manner their Home Mission activity became a blessing for Bethlehem and Nazareth, the Coloniest founded by the Brethren. Whilst on the one hand the inhabitants of these places were preserved from an inordinate desire for the treasures of this world, on the other hand the Reports of the Pilgrim brethren, and also many solemn baptisms or receptions into the congregation of neighbors and friends served to keep alive among all the members of the congregation the once awakened desire, to serve the Lord and and to extend the boundaries of his kingdom. Well might our ancestors exclaim: "Blessed are we, when we come in, blessed

are we when we go out." Deut. 28. 6.†

Bom Kirchlein in Duittopehill
Swatara seiner Schwester
Bon droben jenseit der Kitzmill (Maryland)
Bon Porttown und kancaster,
Bon Werwick, seiner filia,
Bon Muhsbach, Tulpehoten,
Bon Oley, Philadelphia
And where english is spoken.

Although our first Home Missionaries generally performed their journeys on foot, still longer walks, as for instance of L. Schnell and Hussey to Georgis, of others to Albany or Boston, would require some money; still more so the voyages to the West Indies, Surinam and Berbies.

‡ The third Colony in North Carolina, was first commenced in 1753.

† A testimony of this spirit we find in a hymn written on the above Daily Word, for January 21st, 1784, when the Bethlehem waterworks were put into operation for the first time.

Hor' Bethlehem! bu theures Haus, Gefegnete bes herrn; Gefegnet gehft bu ein und aus, Er fegnet ja fo gern. Er fegnet beiner Hände Wert, und mit bir ift sein Augenmert, daß, was du bentst und willst und thust, bu nur im Gegen ruhst.

When our ancestors arrived in Pennsylvania in 1742, they found lutheran and german reformed congregations here and there, but no ecclesiastical organization. They therefore preached and administered the sacraments in some of these congregations. Ministers sent from Halle in Germany and from Holland took the charge of others. Thus they continued for several years. But after the Lutheran Church had been organized, by the first synod of Muhlenburg in 1748,\* and the German Reformed Church under Michael Schlatter's direction connected itself with the classis of Amsterdam,† the congregations hitherto attended by the Brethren had also to decide, which ecclesiastical connexion they would This was done gradually in the following years. some congregations; the activity of the Brethren ceased altogether as ministers of the Halle connexion were preferred; in others there were to be found larger or smaller bands of awakened souls. which desired to become members of the Renewed Church of the Brethren. 6 and which either immediately or after some time were organized as Brethren's Congregations. ¶

> Du bift 3bm Seine Gnabenftabt bie Er in biefer Belt, ber neuen, fich gebauet hat; Sier wohnt ber große Selb, Der Gnabenfurft, bein Brautigam, Dein Gott und Berr, bein blutigs lamm; Dier wohnt er felbft mit bir gugleich, ift mit bir arm und reich.

Er hat auch bie Befdwerlichteit Mit beinem Bafferbringen Sich angesehn zu dieser Zeit Und endlich follts gelingen, Bier mitten auf bem Plat ju fehn-Bie boch bie Baffertunft tann gebn, Benn eines Bagaleel's Befchict Rommt ber mit That und Gluct.

(Br. Chriftenfen.)

Befegnet feift bu Bethlebem Mit Baffer aus den Sohn Bie ebmals in Berufalem Co lieblich und fo fcon Silve Baffer mar, wird bir Dief Brunlein ichaffen für und für In beinen Baufern Baffer genung: Dief Bert bir gut gelung.

oly be called Barrenaux.

Convened at Philadelphia, August 14th 1748. Present: Dr. Muhlenberg, Rev. Brunshols, Hartwig and Handschuh and two Swedish ministers. vide Haselius' History, p. 66.

† v. Nevin on Catechism, p. 106. Sept. 9th, 1747 first Synod at Philadelphia.

† e. g. in Tulpehokon; the Church built in 1745 for the Brethren is standing yet,—as a lutheran church. 1745, April 1st laying of corner-stone by Spangenberg. Dec. 12th, consecration of the Church by Spangenberg. A. Reinke, Ph. Meurer.—M. Schaesker, builder.

† The Ancient Brethren's Church in Bohemia, Moravia and Poland dates from the year 1457; the Renewed Church at Herrnhut, Germany, celebrates 18th of August 1727 as its analyzarary; the American branch was properly organised 18th of Nov. 1748 at Bethlehem.

† The term Mozavian Congregation is of more modern acceptation; our forefathers would easy be celled Emzemage.

In this manner the following congregations were formed as the results of the Home Mission operations of about ten years, viz: the city congregations at Philadelphia\* and Lancaster t; the country congregations Emmaus, Heidelberg, Hebron, Mountjoy,\*\*\* Bethel, Oley, and Allemængel, of which the former has celebrated the centenary anniversary of its organization, all the others having been discontinued before the close of their first century. Another country congregation, collected about this time, Warwick of in Lancaster County, was the region, in which some years later the settlement (Ortsgemeine) Litiz was formed in 1756. In New York city, exactly 100 years ago, the first Brethren's church was solemnly consecrated.\*\*\* Also in York, Pa., 1711 in

<sup>\*</sup> PRILADBLEPHA.—Here Zinsendorf had preached to the Lutherans 1742. The greater part of this congregation afterwards joined Muhlenberg: only a few remained in connexion with the Brethren. By immigrants from England and others a small english congregation was formed, July 14th, 1743. Both congregations, the german and english, were supplied with ministers from Bethlehem, without, however, belonging to the Church of the Brethren, until January 1749, since when both congregations have been considered as one, in connexion with the Brethren's Church. The first edifice for religious worship had been erected in 1742.

<sup>†</sup> LANGASTER.—The Swedish luther an minister L. T. Nyberg became a member of the general synods in 1745, and a friend of the Brethren. The consequence was a division of the luther an congregation, of which than larger portion called Rev. Handachuh from Halle in 1748, whilst Nyberg in the same year entered also the ecclesiastical connexion of the Brethren's Church. The Brethren's congregation at Lancaster was organised by Bishop Cammeshof, October 8th, 1750, when the "congregation house" (Gemeinhaus) containing the dwelling of the minister and a small prayer-hall was solemnly consecrated. Br. Abr. Beinke, first minister.

<sup>‡</sup> Enmans — formerly called Maguntsche, afterwards Salisbury. In 1742 the first church was built, in which L. Schnell and other brethren preached as Home Missionaries. 1746 a school was opened in the neighborhood, and 1747, 30th of July, the congregation was duly organised. 1759 the village was laid out; and called Emmanu in 1761.

<sup>§</sup> HEIDELEERG—the oldest country congregation, organized April 9th, 1745. Before 1800 most of the members emigrated to North Carolina. Now only a preaching place.

THERON,—near Lebanon, formerly Quittopehill. 1747 a Synod was held here. 1750, 1st of January, the congregation was organised by C. H. Ratich, who administered the first communion there. 1751, 16th of July the prayerhall in the "congregation house" was solumnly consecrated. The last minister left there in 1844. Small congregation in Lebanon since 1847.

<sup>➡</sup> Mountyon, formerly Donnegall. Small congregation since 1749, now extinct. The last member died 1847.

<sup>††</sup> Bether.,—formerly Swatara. The first beginning of this congregation about 1750. Regular organization Jan. 24th, 1755, Now extinct.

<sup>11</sup> OLEY.—Here was a flourishing boarding-school from 1745 to 1751, and a small congregation till 1768.

<sup>32</sup> ALLEMENGEL in Linn Township. A small congregation collected about 1750. 1774 most of the members removed to Gnadenhuetten on the Mahony, and some to Emmaus.

<sup>¶¶</sup> Warwick.—February 9th, 1749, Bishop John de Watteville administered the communion at Warwick to 40 persons, which was considered the organization of this congregation.

1759 Litts and Warwick were connected as one congregation.

<sup>\*\*\*</sup> New York.—The first Society, formed among friends of the Brethren, dated from January 1741, and can be traced to P. Boehler's activity. The regular organisation of the congregation was solemnized December 27th 1748 by Bishop Watteville. The first place of worship was built 1751 and consecrated by Bishop Spangenberg June 18th, 1752. Br. Spangenberg preached on I Cor. 2. 2: "I determined not to know anything among you, save Jesus Christ, and him crucified." Br. Owen Rice, the minister of the congregation, spoke on John 11. 23.

<sup>†††</sup> York or Torktown. December 21st, 1755 the congregation was organised, and the first place of worship consecrated by Bishop M. Hehl.

Maryland, in the vicinity of Graceham,\* on Staten Islandt and in Newport, R. I. there were various connexions with the Breth-

ren, which gradually led to Church organization.

Besides, there were a great many individuals in about thirty different places in spiritual connexion with the Brethren, of whom many entered also the ecclesiastical connexion, whilst others, without leaving their own denominations, in various ways, especially by contributing to the support of our foreign missions, gave abundant proof, that there is a higher spiritual union, than that of ecclesiastical connexion, in which all the children of God united in one spirit (John 11. 52.) mutually esteem and love each other as brethren and sisters in the Lord.

Well may we, on viewing these results of the Home Mission operations of our fathers, exclaim: the American Brethren's Church, gradually formed under the guidance and direction of the

Lord,—is a work of his hand!

Oh, that this might be acknowledged and felt by all its members! Oh, that the same courageous faith, the same humble and self-denying spirit, the same cheerful obedience and willingness to follow the direction of Him, who always leads aright, which animated our fathers, might be the inheritance of their children! We reap what they sowed. In many respects, both as regards spiritual and temporal blessings, our life, compared with the hardship and tribulation of former times, is a life of quiet and undisturbed enjoyment.

> That His redeemed happy flock Is firmly built on Him, the Rock, And of those blessings is possess'd, Which on the spirit's union rest,-

next to his grace, is owing to the faithfulness of our ancestors. who were ready to leave house and home for conscience sake, and willingly went, wherever he sent them. Their zeal is a reproach to our inactivity. Oh, that the remembrance of what they have done, by the blessing of the Lord, might stir us up to greater zeal, and make all willing to do, whatever is in our power, to spread the gospel message of Christ, and to promote the extension of his kingdom.

A great field lies open before us, greater than that of our fathers. From Wisconsin, Indiana, Illinois and Iowa we hear the call: Come, ye Brethren! Come, ye messengers of peace! Come, ye

2 v. petition of our Church Litany, page ix.

<sup>\*</sup> Manyland, at Manacossy there were friends of the brethren since 1745. 1749 the first school-house was built. Congregation organized by br. Hehl, October 8th, 1758.
† STATEN ISLAND and Lowe ISLAND were visited by the Brethren since 1745. The meetings were generally held at Jacob Vanderbilt's or Th. Horsefield's house. The first church on Staten Island was erected in 1763.
† Newpoer, R. I.—The brn. G. Kaske and M. Reus, missionaries to Berbice, visited here in 1749, which led to the formation of a small society in connexion with the brethren in br. Samuel Green's house. The congregation was organized in 1758, but never became very laws.

proclaimers of the praise of him, who hath called you gut of darkness into his marvellous light! 1 Pet. 2. 9. Come, ye servants and handmaids of the Lord! Erect amongst us also the banner of the dayss! Break unto us the bread of life;! Instruct our children! Comfort our mourners! Visit our sight?

Oh that He, the Lord and Head of the Church, might find among the members of our different congregations both brethren and sisters, who are willing and ready to respond to the hor sim-

Har urgent calls in the words of our fathers:

With gladness we will follow Thee;
We vow allogiance, bend the knee
To Thee, our Lord and Head.
We'll venture freely everything,
At Thy command, O Christ our King,
By Thee alone we will be led.

AMEN.

BATRAOT from the EIGHTH ANNUAL REPORT of the DIREC-TORS of the United Brethren's Missionary Society in Ohio; Submitted May 31st, 1852. 15

In presenting their 8th annual report, the board of officers would record with humble feelings of thankfulness, that it has pleased the set Head of His church, to continue His blessing upon the desirons of the United Brethren to the heathen, as well as upon our feeble efforts, to aid in promoting and carrying on this work. The time, we trust, has passed by forever, in whom it was necessary to combat prejudice, and set the missionary cause in its true light. God has abundantly vindicated His own work; His work has been quick and powerful; the precious blood of atonement has been efficacious, wherever sinners have been directed to it for cleansing; and the Holy Spirit, speaking one universal language to the hearts and consciences of all men. has been present, to apply it with saving power, even to the most degraded of our fellow creatures. "From a handful of corn in the earth, upon the top of the mountains" the missionary cause has grown, so that the "fruit thereof shakes like Lebanon." (Ps. 72. 16.)

Difficulties, it is true, have always been thrown in the way of this work, but every obstacle has only served to prove, that the cause is the Lord's, that His promises are faithfulness and truth.

and that "nothing is too hard for Him." (Jer. 32. 27.)

We therefore esteem it a privilege, as well as a duty, to aid in the furtherance of this blessed work, and are encouraged by the experience of another year, to persevere in the undertaking we have commenced. But at the same time we are made painfully aware, that our diligence and self-denial scarcely admit of being mantioned, when we consider the precious price of redemption, the worth of souls, the glory of God, and the claims He has on us, whom He has so richly blessed with temporal and spiritual blessings. We have reason to tremble, when we think that another year of this Society has terminated, and that its labors, faithful or unfaithful in the cause for which the Savior died, are recorded on high, to be examined at the day of judgment, where every one must give account of his stewardship.

The number of members, belonging to our missioners Society, is 75, viz. in Gnadenhucier 48, in Sharon 10, and a Dover 17. At the time of the first annual meeting, on why 72th, 1847, its members amounted to 161, showing a decrease of members to the present time, of 86, or more than one half. On the other hand the contributions for the year just closed, amount to \$150 39. The contributions of 161 members, for the year ending June 1st 1846, amounted to \$64 82, showing an increase of contributions,

this year, notwithstanding the diminished number of members, of

\$85 57, Weing more than double.

This fact is highly important and instructive. While we would not look back with self-complacency on our own doings, we would rejoice that the Lord has thus increased both our willingness and dur abilities to give: We would record, that "not one thing hath failed of all the good things, which the Lord our God spake concerning us." (Josh. 23. 14.) "He loveth a cheering giver." (2 Cor. 9. 7.) "It is more blessed to give than to receive." (Acts 20. 35.) "Them that honor me, I will honor." (1 Sam. 2. 30.) They that sow bountifully, shall also reap bountifully." (2 Cor. 6.) Therefore, "in the morning would we sow, and at evening withhold not our hand." (Ec. 11. 6.) "For in due season we shall reap, if we faint not." (Gal. 6. 9.) We doubt not, the experience of every faithful, praying and contributing member of our society would show, that no one in "lending to the Lord," has failed to receive his own, and more than his own, with interest.

The Treasurer's Statement for the past year, is as follows:

Contributions	from	Gnadenhuetten	\$51	65	
44	46	Sharon	8	17	
66	66	Dover	54	92	
Collections at	gene	ral meetings	28	65	
Donations fro			7		
Cash on hand at last year's settlement			63	20	
, •		•		· :	<b>\$</b> 21 <b>3 59</b>
Paid to Philip	н.	Gæpp	<b>\$</b> 185		
Cash on hand	l	**		59	
		•			<b>\$</b> 213 5 <b>9</b>

The total receipts of the Society from contributions, church-door collections and donations, since its commencement in October 1844 up to this date, are as follows:

Contributions from Gnaden	huetten \$292 65
- " Sharon	· 80 —
. " " Dover	` . 276 70
Collections at general meet	ings . 160 10
Donations from friends	39 64
Of this, there has been paid	l to P. H. Gepp \$818 16
Expenses	1 —
Loss on uncurrent paper	1 34
Cash on hand	28 59
	\$849 09

# Moravian Church Miscellany.

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AUGUST, 1852.

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# BETHLEHEM:

# PUBLISHED (MONTHLY) FOR THE CHURCE OF THE UNITED BEETHERS.

Apply to "The Editor of the Minusian Church Miscellong," at Bethlehem Also: to Revd. David Bigler, No. 522 Houston et. N. York, and to Rend. Edge, Rondthaler, No. 4. Basent. Philips: Language, ar at the Acetivens : Establishments, at Nazareth, Titir, etc., Penna.: and Salem, N. Owrolina.

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#### ACKNOWLEDGMENT OF DONATIONS

TO THE MORAVIAN HOME MISSION SOCIETY AT BETELEHEM, PERMA.

Received from Mrs. Phœbe A. Goble of Newark, per br. Seidel, \$4 —

FAYMENTS RECEIVED BY REV. CHARLES F. SEIDEL. STATEN ISLAND.—James Coyne, William Dungan, Jacob Bodine, A. G. Taylor, each for 1851.

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Hope.-John Essex, 1852.

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READING .- Jool Ritter, Rev. J. A. M. Keller, each for 1852.

NEWARK.-Mrs. Phæbe A. Goble, for 1852.

Awn Arbour.—Mrs. Araminta Ricksecker, for 1852 and '53.
From Miss Caroline Kummer, \$1.

NOTICE.—The members of the Society of the United Brethren for Propagating the Gospel among the heathen are notified, that the annual meeting of said Society, will be held at Bethlehem, September 23d next, which postponement is owing to the probable absence of our brethren Jacobson and Seidel, the President and Vice President of the Society, at the usual time of meeting on a tour of visitation in some of our western congregations.

By order of the Board

WM. TH. REPPER, Secretary.

Bethlehem, July 27th, 1852.

# Moravian Church Miscellany.

No. 8.

AUGUST, 1852.

Vol. 3.

## HOME MISSION DISCOURSE,

PREACHED AT BETHLEHEM, BY BR. ANBROSE RONDTHALER OF EMMAUS, L. SUNDAY, MAY 9TH, 1852.

(Furnished for publication, and inserted in the "Miscellany," in compliance with a request of the Home Mission Society, May 12th, 1852.)

This is the Lord's doing; it is marvellous in our eyes. Ps. 118. 23. Daily Word of May 9th, 1852.

#### DEARLY BELOVED:-

If in any of the Psalms, whether of Moses or of Heman, of David or of Solomon, of Asaph or of Ezra; of the sons of Korah or of others, or, if in any part of the Old Testament, Christ is. spoken of-it is in the 118th Psalm from which our Daily Word. for to-day has been taken. Our ever adorable Savior was especially present to the mind of David when writing the words immediately preceding our text "The Stone which the builders refused is become the Head Stone of the corner." Here Christ is clearly signified—and, that this passage refers particularly to Him, He Himself proves, when He says to the chief priests and elders of the people, "Did ye never read in the scriptures, The Stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" The Messiah, whom the builders, the Jews, es-Matth. 21, 42. pecially the High-priests and Scribes rejected as an unsuitable, yes worthless Stone—as a Stone lying in the way, this Stone has become the Head Stone of the corner .- " The Father hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Chast is Lord, to the glory of God the Father." Phil. 2. 9, 10, 11. And this is marwellous in our eyes! Not only His exaltation, but also, and espe-

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cially His rejection—and both are the Lord's doing! For, says St. Peter in his sermon on the day of Pentecost, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." (Acts 2. 22, 23, 24.)

Not to take up any more time in offering more remarks on the primary meaning of the passage with the context before us, we would only remind you, that other foundation for a sinner's acceptance can no man lay, than that is laid, which is Jesus Christ. And happy those souls that are built on this foundation, "which shall unshaken stay, when heaven and earth are fled away." And wo unto him who continues to despise this foundation—it had been better for him not to have been born. For Christ says, "And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matth. 21. 44.

Having mad these observations on the original sense of these words—let us proceed to apply the text to our subject. The words themselves are not the subject of our discourse, and therefore we say: we purpose to apply not the subject to the text—but the text to the subject—or in other words, we shall not explain the text, but merely consider it as the motto of our discourse.

In addressing you, this evening, on the subject of Home Missions, we are well aware of the difficulty of doing justice to the cause. And, if any one has come here with such an expectation, all that we can say, is—he will be disappointed. I shall not even subject to two or three points, and may God our Savior, in His infinite mercy, bless the word which may be spoken.

Dearly Beloved—Must we not, when reviewing our Home Mission Cause, must we not unite in saying, "This is the Lord's doing; it is marvellous in our eyes." Surely much good has already been done! Our dear brethren Fett, and Iversen, and Barstow, and Gapp, and Kaltenbrunn are actively engaged, visiting, and preaching, and praying, and directing to Jesus—and they have hitherto not visited, and preached, and prayed, and directed to Jesus in vain. Their labors have been crowned with success! And, if some do not find all accomplished which they had fondly, and, perhaps, too sanguinely anticipated, let them fairly weigh the obstacles which have been encountered, before they venture on an unfavorable decision. Yes, their labors have not been in vain—and, undoubtedly, more than one soul will bless God throughout

eternity, for the labors of Moravian Home Missionaries in 1851 and '52! And, perhaps, fer aught we know, there are, even now, fruits of the Home Mission Cause-where? At rest; waiting for the blissful consummation of that happiness which eve hath not seen, nor ear heard, nor heart conceived !- Yes: their labors have been crowned with success! But shall we praise our Home Missionaries? Have we come hither to attempt a panegyric on them? Away with such attempts! Our Home Missionaries would not accept praise at our hands. If their hearts are right with God their Savior, and we have no reason to believe that they are not, they look upon all human praise, as idle wind! They say unto all who have countenanced the holy cause by their contributions and their prayers, "Why look ye upon us! Paul may plant, and Apollos may water, but it is God that giveth the increase! Open the Text Book of the Church of the Brethren, and read the Daily Word for the first day of the Anniversary week of our Home Mission Society—This is the Lord's doing; it is marvellous in our eyes!"

Ere we speak a little more of the subject before us, we would take leave to make a few not quite unnecessary remarks. Dearly Beloved, when we say that any thing, any event or circumstance is marvellous in our eyes, we do not of course conclude that it is therefore marvellous in God's eyes also. Besides, an event may appear marvellous to us, which, after all, is not in itself marvellous, or which, after a second consideration, loses much of its marvellousness. We are strange beings. We often weep where we ought to rejoice—and we often rejoice where we ought to weep -we often murmur where we ought to praise-we often praise where we ought to murmur, to murmur against ourselves --- we often wonder where we ought not to wonder, --- and often do not wonder where we ought to wonder. We know, for instance, that all that Christ did, and said, and suffered, is truly wonderful. But, after all, none of His sayings and miracles are as wonderful as His sufferings. Surely we have not as much cause to wonder that He in whom dwelt all the fulness of the Godhead bodily, should make the blind to see, and the deaf to hear, should cleanse the lepers, and heal the sick and raise the dead—surely we have not as much cause to wonder that Immanuel should speak as man never spake, as at His sufferings in sad Gethsemane, at His death on Calvary!

"Jesus, and didst Thou bleed for me?
O great, O boundless mystery!
I bow my head in deep amaze,
And silently adore Thy grace."

And then again, my friends, is it not true, that, in general, the farther we advance in grace, the less we are often surprised at that

which before appeared wenderful, and the more we are amazed at something which before elicited no surprise from us. I shall not stop to explain my meaning any farther, as I hope the idea in my mind will become clear while proceeding. We have reason then to exclaim, while reviewing our holy Home Mission cause "This is the Lord's doing, and it is marvellous in our eyes." But, at the same time, if we connect with this success certain truths, this success will become less wonderful in our eyes, and, in becoming less wonderful, give us cause, strange as it may sound, for deep humility. Having made these remarks, we observe under the first head of our discourse.

I, 1. That the success of the Home Mission cause is truly surprising when we remember, that, through the instrumentality or agency of a Church, so small and so poor, great things have been done—but, that, at the same time, when we bear in mind whose cause it is—this success loses much of its wonderfulness, and, that, in becoming less wonderful, reproves us for our not

having done more.

Dearly Beloved,—We are but a little band—and, add to it, but a poor band. Our congregations here in the North number not even 5000 souls. And what is that among so many? And, adding to our smallness the fact that we are not by any means a wealthy community, we have certainly cause to wonder that so much has been accomplished. But this success is not wonderful when we think of God! Whose cause is it? It is the cause of God! It is the cause of that Savior, "Who, though He was rich. yet for our sakes became poor, that we through His poverty might be rich." It is the cause of that Savior, "Whom God raised from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1. 20—23. It is the cause of Him who says—" All power is given unto Me in heaven and on earth." And shall we wonder that He hath so blessed us? Rather let us ask, timidly, self-reproachingly ask, why God did not do more!? What! more? Yes! more! And why did not God do more? God did not do more, because we did not exert ourselves as we might have done, and we did not do more—because our faith was not as great as it might have been. Remember what is written Matth. 13, 58. Had we had more faith, few and poor though we are, we would have countenanced the holy cause of Home Missions more—and prayed more for it. Do not censure me for these remarks. Some one has said, "It is the destiny of some men forever to grumble." I wish not to belong to these grumblers, but I may with equal truth say, it is not comely to praise. But in not praising, I do not upbraid anyone! No! God forbid! Perhaps there are some who have given as much as they could, perhaps more than they ought to have given! But, my friends, as a body we might have done more! Christ laid the foundation of our salvation in Gethsemane and on Calvary—"He, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant,—humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2. 6—8.

And surely, surely, none repays Jesus as he ought—none can repay Jesus as he should. Do not say "You contradict yourself." I do not. As sure as any one thinks that he individually has done enough, I do not say, given enough,—so sure he does not believe, that by grace he is saved. As sure as anyone thinks that he has done enough, so soon, and so sure his harp is untuned, and he cannot sing, as a member of the Church of the Brethren,

"For should I e'er so faithful prove,
Serve my kind Lord with zeal and love,
And spend my life for Him I serve,
Nor e'er from His commandments swerve;—
Yet when my Savior I shall see,
Then shall I have this only plea;
Here is a sinner, who would fain
Thro' the Lamb's ransom entrance gain."

But 2., we observe, that the success which has hitherto attended our Home Mission cause, is surprising, when we remember, that we are not the only Church engaged in this holy cause—and, that we are not by any means a proselyting Church,—but, that, at the same time, when we bear in mind, that we ought eertainly to be more of a proselyting Church, we have much cause to be humbled, and abundant cause to wish that God might have done more!

Do not censure me before you have heard me! Dearly Beloved, since we are but a small and poor Church, some might think that, on that account, we would wish to increase our numbers. But not so! Never let us forget that solemn petition in our beautiful Church Litany: "From the unhappy desire of becoming great, Preserve us, gracious Lord and God!"

When we remember that we are but one among so many, we have abundant cause to wonder that God hath so increased us, but we have as abundant cause to be humbled in the very dust, because He did not more increase us. We have of course no cause to be ashamed that we are but one among so many, but we should be ashamed that we are not more of a proselyting Church! I do not mean by this, that we should engage in the practice of

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drawing away members from other Churches. This is beneath the dignity of the Church of the Brethren! Humble as she ought ever to be, I hope that she will ever have too much self-respect to engage in such questionable operations! Paul did not thus! What does he say in his Epistle to the Romans, ch. 15,20? "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written. To whom He was not spoken of, they shall see: and they that have not heard shall understand."

Neither do I mean that we should be thunderbolt men of sect or party. No! "What then do you mean?" you ask. Dearly Beloved, Thousands are dying, ignorant of that Savior who died for them, and, many of these thousands belong to no Church, or to an anti-christian Church where Christ is not named as He ought to be named—whose ignorance, possessing as we do, the means of instructing them, we shall find it hard to account for, at the judgment of the great day! Think of certain other Christian Churches! Think of the Presbyterian, of the Episcopal, of the Methodist, of the Baptist Churches! How much good are they doing! And, though we differ from them on different points, yet they as well as we, and we as well as they, preach Redemption purchased by the death of the Son of God, and applied by the renewing of the Holy Ghost! And no matter what name anyone bears-whoever belongs to Christ, and has given himself unto Him, is a Christian. I add, who has given himself unto Him. for we are all Christ's by Redemption.

"This doctrine firmly I'll maintain
That for each soul which He hath made,
Christ an eternal ransom paid."

But we are not all Christ's, because not all have given themselves unto Him! Look, then, at those Churches that we have named, and let us learn zeal and activity from them.

And look at our Lutheran and Reformed Brethren, who in fact are one, or almost one with us in doctrine. Think of many of their preachers. A more laborious, self-denying class of men, I do not believe are to be found in Christendom. They toil, and toil on, and work, and preach, and visit, generally having from three to six or eight congregations, and, it is not they who, in most cases, are to blame that they have so many. They are, many of them, I mean, and honor to whom honor is due—many of them, Home Missionaries, in the strictest sense of the word. Let us learn still more self-denial and diligence from them!

Oh! should we not endeavor to do more to increase the Church of Christ, to proselyte to the doctrines of the cross! By so doing we need not by any means invade the liberties of other Churches, neither need we subtract from their usefulness! Surely they claim

no monopoly of doing good, and neither do we. Oh! brethren and sisters, think of the many, steeped in infidelity, who care for no Church, who disregard the claims of body and of soul, of family and of home, who care not for heaven, for holiness, for Christ their God! And, then, think of that dreadful and as ruinous infidelity which is often hidden under some professedly Christian sect! Think of these things, and ask vourselves "Do not our hearts bleed?" O think of the many in the far west, training up their poor, poor children in their rude cabins, or in their gorgeous mansions for hell and for eternal death! Think of them, and must not each say, " Now is my soul troubled!" Think of the crying wickedness in our large and populous cities! No words, for example, can describe the wretched spiritual condition of many of our foreigners. Think especially of the German emigrants to whom most of us are bound by the ties of consanguinity. Think of the many Sudducees among them, rank unbelievers, think of the many Pharisees among them, mere formalists. And. oh! think of the many souls throughout our land, who are as sheep without a shepherd, or, what is ten times worse, guided by false shepherds!

Think of those parts of our country where the means of grace are few and inoperative. Think of the many-but I cannot, dare not go on. Should we not, my dear brethren and sisters, should we not endeavor, if we believe the Truth as it is in Jesus, and believe, yea, are assured that the Moravian Church is in possession of this Truth as it is in Jesus, should we not endeavor, by every lawful means, to spread the Truth? Does not the conviction that we might have done more, humble us in the very dust-humble us on Calvary's Mount? Does it not show us why God did not do more? Does it not cause us to marvel at our supineness? O for the sake of humanity, for the sake of precious souls purshased by blood divine, let us endeavor to prosely te more, to prose elyte to the Church of the Cross! Let us, if we can, make proselytes of the very beggars at our doors. Never let us send them away, without endeavoring to send an arrow of the cross into their hearts, and, though it be necessary in this instance, to take up the cross, in the name of God, let us do so! God's arm can conquer Ishmaels, and make them live before Him! And perhaps such a poor Ishmael will bless God throughout eternity for having stood at your door, at the door of a Home Missionary!

But time is flying, and we are constrained to proceed to the second part of our discourse, and I shall try in order not to weary

you, to express myself somewhat more briefly.

II., Knowing that the holy cause of Home Missions is the Lord's doing—that it is His cause, is there not enough cause for encouragement—encouragement for us—and encouragement for our Home Missionaries.

Is there enviling too hard for the Lord! Should we not therefore be encouraged to strive, to gird our loins in the holy cause? Cannot Omnipotence do what it pleases? And will not a merciful. and gracious, and faithful, and almighty Savior do what His Savior's-heart can do? And though we should not immediately hear of a great harvest being gathered, of great things being done, let us not be discouraged, such things put our courage, our constancy our patience, our love to the test. Enough, God has promised to sanction by His blessing the labors of those who preach the cross, and He will do it! Amen and Amen! And, Dearly Beloved, here permit me to make you attentive to a certain truth. It is this. If we suffer ourselves to be encouraged to encourage Home Missions, the more good will result not only to those souls that are more immediately affected by them, but the more benefit will result to our Foreign Missions. Strange as this may sound to some, it is true, and I will not recall it. The more the Home Mission cause is encouraged, the more good will be done to the heathen. And why! Just because the Home Mission Society is the most efficient auxiliary to the Society for propagating the Gospel among the heathen. The more widely and thoroughly true religion predominates at home, the greater the interest taken in our Foreign Missions.

And I regard it as a happy circumstance, that when the breath of spring is in our groves, and woods, and fields, her footsteps in our gardens, when we love to range over hill and lea, when the bland zephyrs of May are stealing through the vallies, we meet to advocate the fresh and holy cause of Home Missions; and when, in September, nature revels in luxuriance and beauty, when we see the fruits of the earth matured by storms, and suns, and gentle rain, we come to advocate the time honored, holy cause of Foreign Missions. Yes, our Home Mission Anniversary, the cause itself, is emphatically and throughout preparatory to the Anniversary of the Society for propagating the Gospel among the heathen. The more Home Missions are encouraged, the more Foreign Missions will and must necessarily be encouraged.

Again, since it is the Lord's cause, what cause have our Home Missionaries themselves to be encouraged. Surely they need encouragement to preach the everlasting Gospel of Jesus to christians, to believers, to lovers of Jesus! Where is the minister, the pastor, who does not agree with me in so saying? And especially may I appeal for the truth of what I have just now said, to those Brethren who have long preached the word of the cross. How encouraging among much that is discouraging, to know; it is not mine—it is the mighty Savior's cause. But, besides, our Home Missionaries need not only encouragement to preach the Gospel, but they need encouragement because they have to do with so many different kinds of people. Look at the Home Missionary.

Now he preaches the Gospel to his gathered flock, he feels happy, he thanks God his Savior, the tears of a grateful heart freely flow, while he unites with his brethren and sisters in singing,

"How sweet the name of Jesus sounds
To a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

And now he stands, and endeavors to awaken those sleeping in the cradle of historical faith, or, to arouse those slumbering in the arms of formality, or, to stir up those lying in the grave of fanaticism, or, to shake those resting in the tomb of mysticism, or, hear him crying aloud to those perishing in the horrid sepulchre of the mystery of iniquity, the Romish Church. And oh! how encouraging to know, that it is the Holy Spirit's work to arouse them; and knowing this, he continues to cry, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!"

And then again, our Home Missionaries need encouragement after these sleepers and slumberers have been shaken and aroused. Such generally are angry, and why? Just because they have been disturbed, and, being angry, they are determined to fight, foolishly thinking themselves strong, by reason of their long and deep sleep of infidelity or unbelief, Goliath-like they defy the living God and His armies. Then it is too, that the Home Missionary needs encouragement to unsheath and use the sword! And oh! how necessary that this sword be a good and right sword, how necessary that it be a good, true Jerusalem blade, for sometimes, alas! even the best of Christians in combating with unbelievers are tempted to use another sword, a Sheffield blade, and then they are sure to lose the victory! Not to speak in riddles the Home Missionary needs encouragement to use the Sword of the Spirit, which is the Word of God, and not to combat, half angry, with the sword of human learning, not to defend by human arguments the holy religion of Jesus! And then, oh! how encouraging to know it is not mine, it is the Lord's battle, and when God fights, God must win!

Again, our Home Missionaries need encouragement wheresoe'er they are. Be it that they walk through dusky alleys and dusty streets, to tell the story of redeeming love to foreigners crowding those emigrant houses in our cities, or that to preach in some poor school-house, or dilapidated log-hut, they travel in the lonely forest, crossing the turbulent stream, or encountering the howling storm, while their bosoms heave when they think of home—oh! how encouraging to know that God allots them their respective fields of labor, and that He it is who assigns them the measure of their success.

Again, they need encouragement when they weep and sigh in

their closets over their want of success, when they weep to see that some, of whom they had expected better things, turn cold or even go back entirely. Oh! how encouraging then to know, "I am engaged in a work that is not mine. It is the Lord's! And the Lord God Omnipotent reigneth!" And then again, how encouraged do they feel, when they remember that their labors, though imperfect, are truly patriarchal, that they are engaged in the same work that Abraham was, when he built an altar, having Bethel'on the West, and Hai on the East, and there proclaimed the name of the Lord! How encouraged do they feel when they remember, that their work is truly apostolical, that they are engaged in the same work that Peter and Paul were. How encouraged do they feel when they remember that their work is god-like, that they are engaged in the same work that Jesus was, when He said, "My Father worketh hitherto, and I work!"

And then again, how encouraging to know that God our Savior, whose cause it is, will graciously reward them. Here and now we may spend our best days and years for our fellowmen, and, after all, reap what? Nothing but ingratitude! But whoever works for Jesus, in His vineyard, knows whom he serves, knows that he serves Jesus Christ the same yesterday, and to-day, and forever,—Jesus, who once graciously said of Mary, "She hath

done what she could !"

Dearly Beloved, bear with me a little longer, I shall soon cease speaking. In the IIId and last place, we remark, that, since it is the Lord's work, and since christians belong to the Lord, it is our duty as those who are His, cheerfully to take our share, to

do our part in this holy cause.

Do we believe on the Lord Jesus Christ? Then let us show that we believe, that He will not suffer His truth to be scattered in vain! Do we love Jesus? Then let us evince the reality and depth of our love by our love to our fellowmen! Do we look upon ourselves as Jesus' servants? Then let us use the influence committed to us, in whatever sphere the Lord has appointed our lot, for doing good, as we have an opportunity. Do we look upon the Home Mission cause as God's cause? Then do not let us meanly and miserly think every dollar given, money needlessly thrown away! Has God our Savior blessed us? Then let us make some return for His loving kindness and tender mercies!

Have we indeed found Redemption in the blood of the Lamb? Oh! let us anxiously desire that others may also find redemption

in the blood of the Redeemer!

Are we as Jesus' followers anxiously desirous to live a godly life! Then let us do what is in our power, that others also may be taught so to desire to live!

Do we, as Jesus' followers, desire to do our duty to our native or adopted land? Do we, as free citizens of this mighty Repub-

lic, cheerfully pay the taxes required of us according to our means and abilities? Then let us as citizens of a better land, cheerfully and thankfully pay the tax which God lays upon us. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Let us, while fervently imploring a blessing on the holy cause, let us with all simplicity of heart, ask Jesus to tell us what, and how much we ought to give, and then we shall assuredly not give with an avaricious hand. Let us subject our conscience also, in this matter, to our Maker, our Savjor, our God!

In conclusion, permit me to remind you that we live in a wonderful age. Truly the times are portentous. Who knows what changes they may bring us? 'Tis our's as Christ's followers, to endeavor to diffuse those gospel truths and gospel principles, which alone can give peace to the world! Many run to and fro, agreeably to prophecy, and knowledge is increased! 'Tis our's, as Christ's followers, to endeavor as much as lieth in us, to spread the knowledge of the truth, that knowledge, which is able to make man wise unto salvation through faith which is in Christ Jesus.

And does not the great day of the Lord seem to hasten greatly? Who so presumptuous as to say, that we do not, perhaps, live in that age in which the mystery of God will be finished? Who so presumptuous as to say, that we do not, perhaps, live in that age, when that solemn prophecy of Joel will be fulfilled "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel, etc." Joel 3, 9-21. Who so presumptuous as to say, that we do not, perhaps, live in the beginning of that age in which St. John says, "And I saw three unclean spirits, etc. For they are the spirits of devils, working miracles, etc. Behold, I come as a thief, etc." Rev. 16. 13, 14, 15.

Who knows what may yet be done by the papal hierarchy? Who knows what may yet be done by the swarms of infidels? Who knows, as a certain writer in one of the well known christian periodicals of our land, said a month or two ago, who knows, "whether the Mormon movement may not yet fill a page of history more momentous than the record of dominion of the false prophet of Mecca?" Who knows what awful judgments hang over our earth?

Dearly Beloved, I do not wish to agitate. No! All the judgments of God will not convert a man. And the awful judgments, which men have already witnessed, have hardly made christians more watchful, even as the awful judgment on Sodom and Gomorrah, which Lot had witnessed, did not make him more holy and more watchful. No, what I mean is simply this. We wish that every Moravian minister, and every faithful pastor in Chris-

tendom, may continue to preach, while this dispensation rolls on and discloses itself more and more, may more earnestly preach, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life, etc." John 3. 16, etc. We wish that every preacher may more earnestly proclaim "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." 2 Cor. 5, 19. We wish that every christian may prayerfully attend to the Savior's word-" And what I say unto you, I say unto all, Watch!" And then, let come what will-let even, and oh! do not condemn me as an enthusiast for so saying, let even the Moravian church, and other Christian churches in Europe, be scattered abroad! Like the church of Jerusalem, when it was scattered abroad, will their members go everywhere preaching the And let us all remember, that the Thessalonian believers were commended, because that from them the word of the Lord sonnded out in Macedonia and Achaia. May the word of the Lord be sounded out from us, from the Moravian church, until time shall be no more, - sounded out from us, in Christian and in Heathen lands !---

Let us hear what Christ saith to the Church—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3, 10, 11.

Let us hear what he saith to us next Wednesday, the Anniversary-day of our Home Mission Society—

"That which ye have already, hold fast till I come!" Rev. 2, 25.

"Steadfast in the Faith of Christ— May we all in love abound, Till we shall, when time is o'er Live with Him for evermore!" Amen!

"Amen, come Lord Jesus; come, we implore Thee:
With longing hearts we now are waiting for Thee;
Come soon, O come!"

"The Grace of our Lord Jesus Christ be with you all. Amen!"

Amen!

# BOCIETY IN LONDON FOR THE FURTHERANCE OF THE GOSPEL.

### (Front " Periodical Accounts.")

The safe return of the Harmony, on the 5th of November, 1851, from her annual voyage to the coast of Labrador, was celebrated in the usual solemn manner, at a meeting held at the Brethren's Chapel, in Fetter-lane, London, on the 18th of that month. The company of brethren and sisters and christian friends assembled on this occasion was more numerous than ordinary, and all present gladly united in a devout offering of praise and thanksgiving to the Lord, whose mercy, power, and faithfulness have been once again displayed to the Society, to the Mission in Labrador, and to the vessel, whose successful performance of her appointed yearly service is an object of the deepest interest and importance to both. Of the difficulties and perils which attended the recent voyage of the Harmony, and which delayed her arrival at Horselydown till the 5th of November, (the latest date on record for a quarter of a century,) Mr. White, the mate, who had the command of the vessel in the regretted absence of Captain Sutherland, communicated some interesting particulars. An affectionate welcome was given to br. J. C. Beck and his wife, on their retirement from Missionary labor among the Esquimaux, to whose service the former had devoted thirty-four years of a life, begun on the opposite but kindred shores of Greenland. Much interest was excited by the account of his intercourse with a young Esquimaux, named Erasmus York, whom Captain Ommaney, of the Assistance (one of the vessels sent in search of Sir John Pranklin) has brought from the northern extremity of Baffin's Bay, and who, but for casual indisposition, would have been present at the meeting. Though the dialect which he speaks, differs, in many respects, from that of Labrador, with which alone br. Beck was conversant, (having long forgotten the Greenlandish of his childhood,) they found little difficulty in understanding each The young man, who is under twenty years of age, seems intelligent; and it should be a subject of earnest prayer, that his sojourn in Europe, whether for a longer or a shorter time, may be a means, in the hands of the Lord, for his becoming sayingly acquainted with the truth as it is in Jesus. Should be obtain this knowledge, his poor benighted countrymen may have reason to bless God, for the train of providential circumstances which led to his temporary separation from them. In answer to inquiries after br. Miertsching, it was stated, that nostidings of the Investigator had reached the Admiralty, since the receipt of the dispatches, which reported her off Wainright Inlet, on the 2d of August, 1850.

After the communication of various accounts from the Missions 22

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in Greenland, South Africa, the West Indies, and Australia, the Secretary read a letter, addressed by our venerable friend and brother, James Montgomery, to the Treasurer of the London Association, containing a touching allusion to the circumstance of his having, on the 4th of November last, completed the 80th year of his earthly pilgrimage, and to the tokens of affection and regard presented to him on that occasion by his friends in Sheffield and the neighborhood. Among these, was a purse of fifty sovereigns, collected by his female friends, and intended as an offering, through him, to the Brethren's Missions,—the cause which they knew to have enjoyed, for a long course of years, his warmest interest and sympathy, and his frequent and valuable services. This sum. with donations of like amount from two individuals, who have more than once been large benefactors to the cause, and a similar one from himself, specially destined for the relief of our suffering congregations in South Africa, enabled our dear brother to remit the sum of 2001, towards the support of the Missions of his own dear Church, - a contribution alike unexpected and gratefully received by those to whom their management is committed. It is worthy of remark, that the remittance in question is of precisely the same amount as the offering made in 1827, by the friends of the christian bard, on his partial retirement from public life, towards the renewal of the mission in Tobago, and the establishment of the station called by his name. The friends of the Society gladly joined its members present,—our venerable brother himself being among the absent ones,—in commending him to the grace and blessing of that ever faithful Lord, who "carries His servants even to old age and to hoar hairs," by singing with special application to himself, some verses of one of his own hymns:

THE peace of God surpassing thought, 8. That peace be ours; so shall we From heaven into our hearts come prove, (brought, As faith, and hope, and love in-That peace on earth which Jesus crease. When, for the cross, he left his That Christ's disciples live and move In the pure element of peace. 4. Jesus, thyself to us draw nigh.

2. That peace with God, which Jesus Our Daysman and our Surety he. Whose outstretch'd hands on both Say "Peace be with you!" while we were laid, The sinner and the Deity :-

And speak thy salutation-word; cry, Like those of old, "It is the Lord."

Another absent friend of the society, the Rev. Dr. Steinkopff, was brought pleasantly to remembrance, by a letter addressed to the Secretary, expressing his love for the Brethren's Church, and deep interest in the work committed to it in heathen lands; together with his unfeigned regret, that the state of his health did not permit him to take part in the proceedings of the evening. For the fifty years, during which our revered friend has ministered to the Lutheran Church in the Savoy, London, he has manifested these brotherly feelings; and on the day on which he celebrated his official jubilee, (Advent-Sunday, Nov. 30th), the voice of thanksgiving and supplication was raised on his behalf, by many of his Moravian Brethren, as well as by his own attached flock, and the four other German congregations in London, who, with their esteemed ministers, took part in the solemnities of that festival.—After singing and prayer, the meeting was closed with the doxology.

#### FOREIGN MISSIONS.—AUSTRALIA.

(From "Periodical Accounts.")

The advices received from Port Phillip,—or Victoria, as the newly constituted colony is henceforth to be called,—are of a very encouraging complexion, and call for thankfulness to that gracious Lord, who disposes the hearts of His servants and people, to strengthen the hands of His humble yet favored messengers, and to cheer them onward in their path of duty. For particulars of the public meeting, held at Melbourne, on the 30th of June 1851, under the presidency of the Superintendent (now Lieutenant-Governor) of the colony, for the purpose of expressing the sympathy of Christian Brethren of every denomination in the Mission of our Church to the Aborigines, and of forming a committee. and collecting funds for its support, our readers are referred to a letter from br. Wm. Lees, inserted below. For the effort thus spontaneously made by our esteemed fellow-servants, presenting as it did the finest practical illustration of the principles of "The Evangelical Alliance," we owe them our cordial and grateful acknowledgments. The Lord, for whose sake they have thus sought to shew kindness to the least among His brethren, will assuredly accept their service, and "remember them for good."

Our Missionary brethren Tæger and Spieseke, whose subjoined report of their own proceedings up to May 24th 1851, will be read with interest, were to leave Melbourne about the middle of July, for their new location on Lake Boga, where a tract of land, sufficient for the purposes of their Mission, had been granted them by Government. May the Lord be with them, protect them from

all harm, and prosper their work.

Extract of a Letter from Br. A. T. C. Taeger to Br. Breutel, of the Mission-Board.

Dear Brother: Ganawarra, May 24th, 1851.

Your kind letter, dated October 18th, came to hand March 17th.

We may say with truth, that its contents afforded us real comfort and encouragement; it was, indeed, a refreshing draught of water to us fainting travellers. Though we have to complain of no want, as regards our temporal subsistence, yet our great enemy is ever at work, endeavoring to fill our hearts with doubts and fears in the wilderness by which we are surrounded. Our confidence is only upheld by the persuasion, that the Lord has Himself called us to serve Him in this rugged vineyard, and to gather in for Him the purchase of His sufferings and death, should it be only one soul. Often, when we take a solitary walk in the evening, our thoughts involuntarily wander to our beloved country, and to our dear brethren and sisters scattered abroad in various quarters of the world; and we rejoice in the thought, that all our congregations are offering up their prayers on our behalf, and that, in the privacy of the closet, many an individual soul is interceding for us at the throne of grace. The Lord, who loves to hear the prayers of His children for the advancement of His kingdom. will not put to shame their confidence. Whether we shall see the seed of the Word of God take root in the hearts of this degraded nation, is, indeed, hidden from our eyes; but we trust we shall, if we commit our way entirely unto Him, and demean ourselves as His willing and devoted servants.

We still reside with Mr. Campbell, and employ our time mostly in acquiring a knowledge of the language of the natives; a task which is by no means an easy one. However, when we look upon our small collection of Papoo words, we have every reason to be thankful for the progress we have made in the language. It would be difficult to give you a description of the manner, in which we obtained the significations of these words from the natives. We had expected, that what we had learnt at Mr. Parker's station would prove of some advantage to us, in our intercourse with the people residing in this neighborhood; but we were mistaken; for there appears to be a great difference between the two dialects. Besides, the few English words which the natives had picked up, are not to be absolutely depended upon, as they are often used by them in an entirely erroneous sense. has not unfrequently happened, that we had to try for a whole day to ascertain the meaning of a single word, and we considered ourselves very fortunate if the natives would hold out so long. Some of them shew not a little shrewdness, in making out the meaning of the signs and gestures, by which we are obliged to communicate with them; but others appear to be very dull in this The words collected from them are immediately put down in our pocket-books; but we have been frequently obliged, after a week or two, to correct their significations, because we discovered that we had not been properly understood, and had received wrong information. The pronunciation offers no peculiar difficulties; the letters, c, f, g, s, v, x, y, z, appear to be wanting in their alphabet; at least, we have not met with any words in which these letters occurred. The natives are, in general, pleased with our zeal in learning their language, and seem delighted if they are able to contribute something to our stock. Whenever we ask one of them to give some new words, he will generally begin with naming the different parts of the body, and when we make him understand that we know them already, he will reply: "You wish to know everything; you are not like the other whites; we blacks have many thousand words." By "thousand" they mean an indefinite number; for, as far, as we have been able to observe, they never count farther than five or six; whatever exceeds that number, is "baruk" much, or "kallopkallop," a very great number.

Of course, we find it impossible, as yet, to converse with the natives on religious subjects; for this we have not made sufficient progress in the language. However, we need not be discouraged, for we know already so much of it, that the natives can no longer speak of matters in our presence which they do not wish us to

know, but, in such cases, employ another dialect.

You will learn from the accompanying Report, that, by the advice of our kind friend the superintendent, we have addressed a memorial to Government, asking for permission to settle on Lake Boga. We received an answer on the 7th of May. After communicating with br. La Trobe and Mr. Campbell, we found it advisable to build a small house there, on contract. Mr. Campbell, in whom we have found a most active friend, is also, in this matter, of great service to us, and we hope we shall shortly get a small log-house built, at as reasonable expense as can be expected in this country. He has likewise had the kindness to make the preliminary arrangements with the bush-carpenters, in our presence; and since victuals are very expensive this year, he has offered to provide them with food. A couple of oxen have besides been placed by him at our disposal, for bringing in timber, which is from a kind of fir or pine.

If the Lord permit, we hope to repair to Lake Boga in July, and to commence our labors. As for communication by letter, we shall be very conveniently placed there, as the post passes once every week near the spot selected for our new settlement.

By a letter from our friend and brother, William Lees, of Melbourne, dated in July, 1851, we are gratified to learn, that, on the 30th of June, a public meeting, convened by a few Christian friends in that city, was held in the Hall of the Mechanics' Institution, for the purpose of testifying the interest generally felt in the Mission of the Brethren's Church to the natives of Australia, and taking measures for the support of the work. Among the

company assembled, which was much larger than could find entrance into the room, were the Right Rev. the Bishop of Melbourne, the Venerable the Archdeacon of Geelong, and highly respected ministers of almost every Protestant denomination in the colony. The chair was taken by his Honor Ch. J. La Trobe, himself a member of the Brethren's Church; and it was remarked, with interest, that his presiding on this occasion was almost the last act of his twelve years' subordinate administration of the affairs of the colony, previous to his exchanging his office as Superintendent for the higher and more responsible one of Lieutenant-Governor, recently conferred on him by his Sovereign. The meeting, having been opened by the singing of a hymn from the Moravian collection, and with prayer by the Bishop, Octavius Browne, Esq., in a short and appropriate speech, introduced to the meeting the two Missionaries, the brn. Tæger and Spieseke, whose brief but feeling addresses were listened to with much interest. Motions. expressive of Christian sympathy and of a desire to assist in the support of a work, the importance of which was generally recognised, were then made and seconded—by the Archdeacon of Geelong, and by the ministers of the Established and the Free Church of Scotland, and of the Independent, Wesleyan, and Baptist congregations, in addresses, breathing the genuine spirit of Christian love, and of earnest zeal for the spread of that Gospel which can alone make wise unto salvation. A resolution, appointing a committee for carrying out the object of the meeting, having been proposed by Mr. O. Browne, and seconded by br. W. Lees, was carried with much cordiality; and after thanks had been unanimously voted to the chairman, on the motion of the Bishop, and acknowledged by him, the Doxology was sung, and the assembly dismissed by the Bishop with the apostolical benediction. close of the meeting, subscriptions and donations were received. amounting to upwards of 50l. May that gracious Lord, for whose sake, and out of love to whose cause, these esteemed friends have combined to bestow more abundant honor upon one of the feeblest members of His mystical body, give them experience, that in so fulfilling His pleasure, they are brought into closer union with each other, as members of the same body, and rendered more than ever willing to rejoice in each other's prosperity, and "to bear each other's burdens, so fulfilling the law of Christ."

# LABRADOR. (Facen "Periodical Accounts.")

# EXTRACTS FROM PRIVATE CORRESPONDENCE.

From Hopedale.

On July the 16th, 1851, while on our voyage across the Atlantic, we were overtaken by a storm, which, though at first in our. favor, driving us forward at the rate of seven miles an hour under close-reefed topsails, soon turned completely against us. It was only with the utmost difficulty that we could keep on our legsthe waves broke with thundering noise over the deck-and when by accident the door of our cabin had been left open, so much water rushed into it, that our shoes and boots, and other moveable objects, began to float. The howling of the storm among the shrouds and sails was frightful. Happily, its violence continued only eighteen hours, during which time we were driven far back. Only four days after, we had to encounter a second storm, almost as furious as the first, and yet more dangerous. We had reached 56° north lat. and 50° west long., and already on the preceding day had seen many icebergs, but, driven by a gentle south wind. we had glided safely between them. On the 21st of July, the wind increased gradually; one sail after the other was taken in a the horizon became cloudy; and we were almost inclosed by icebergs. About noon, so dense a fog covered the sea, that we could hardly see any object at the distance of two ship's lengths. therefore, proceeded slowly, though the wind was favorable.

About this time, br. Horlacher became so seriously ill, that I began to fear for his life. By twelve hours' sickness, he was so greatly weakened, that he was unable to speak audibly, or to raise himself up in his bed. The Lord, however, blessing the means

used, after a few days, he was completely recovered.

A. F. ELSETT.

Though my health has been comparatively good during the last winter, I was nevertheless frequently indisposed. My sole remedy in such cases is to work at the joiner's bench. But during the short winter days, not much time is left for this; for the forenoon is taken up with the school and religious instruction. My scholars are making slow but satisfactory progress. They have gained considerable proficiency in finding Scripture passages.

We are coming gradually into more frequent contact with the Europeans, half-castes, and Indians, living scattered in our neighborhood. At Easter, many of them visited Hopedale, and all appeared much gratified with the celebration of the solemn season. They were forty-five in number. Some had come with their sledges from Cape Harrison, three or four days' journey from

this place. Several had never before seen a church, nor attended divine service. In conversing with them, we were pleased to find, that they were not altogether without knowledge of religious truth, and that they knew what they must do to inherit eternal life. The Bible is their only instructer; we exhorted them to read it diligently, and to live according to its precepts. Our last year's supply of Bibles enabled us to satisfy their demands for that most precious book. The sum of 2l. 15s, which I obtained by the sale, I beg you to forward to the esteemed British and Foreign Bible Society. Tracts are less called for, as some American tracts are al-

ready in circulation among the settlers.

An Esquimaux family, from Cape Harrison, appeared particularly pleased to have an opportunity of visiting us. They were very courteous and modest, and asked for an Esquimaux Bible and some school-books. When we inquired whether they could read, they answered: "We can read; for we have among us a woman, a former resident at Okkak; she taught us to read, and we teach our children. Besides her, we have no teacher, except the books, to which we desire to conform our lives." To our invitation to come and settle here for further instruction, they replied. that this was impossible; because they were too much accustomed to the European manner of life. The poverty of the country places them under the necessity of living scattered at considerable distances from each other; and there is, therefore, little prospect of their removing to this place, where, on account of so many people living together, only the most industrious and most skilful can procure subsistence.

C. G. ALBRECHT.

At Easter, forty-five strangers visited us, the greater part of whom spoke English, and we celebrated a very blessed festival with them. The intercourse with one family especially afforded much satisfaction to myself and br. Kruth. The father of this family is very anxious to possess an English Text-book, which I hope to be able to furnish. But the present of a short manual of church-history, or some other useful and edifying book, would give him much pleasure.

J. T. VOLLPRECHT.

### From Nain.

My present appointment demands my activity in the management of the temporal rather than the spiritual concerns of the Mission; and I may say with thankfulness, that the Lord has greatly helped me in my first year's stewardship, by the good earnings of our people, such as few of my predecessors have ever known before. He has indeed made good His promise: "If thou wouldest believe, thou shouldest see the glory of God." (John xi.

40). Though I was discharged for the time from my service in the school, I have not been entirely inactive in this department. I undertook the singing lessons; in which the children learnt to sing, besides a number of hymn tunes, a canon in three parts.

A. Ribbach.

The schools, in which I have had to take a greater share than my time would properly allow, I found, on my arrival here, in a very pleasing state, especially the higher class. In the writing class, it was my principal aim to teach my pupils orthography, as they find it much easier to write a legible hand than to spell correctly. Agreeably to my practice at Okkak, I have held a Geography class once a week, for all the adults who wished to attend, and I was pleased to observe the interest they seemed to take in this study.

A. FREITAG.

#### From Okkak.

We may truly say, that our Esquimaux are making progress, however slowly, not only in civilization, but also in that which is the main object, the knowledge of God and of themselves; and we may hope that, when this knowledge shall have become more general, a greater degree of spiritual life will be observable among them. When considering the effects of the preaching of the Gospel among the Esquimaux nation, formerly so wild and cruel, and bound with chains of sin and Satan, one cannot but be filled with grateful astonishment. Though there is much room for improvement, yet, in comparing the present generation with that which I found here thirty-six years ago, I observe a great difference, both in their spiritual and temporal condition. Nevertheless, they still want careful nursing, and much grace and prudence are required on our part, to prune away the wild shoots of the old stem. May the Lord grant to each of us that wisdom which is from above, in answer to our prayers!

G. FRED. KNAUSS.

It is always a matter of great joy to us, when, in autumn, or in the beginning of winter, our scattered flock gradually returns, and a commencement can be made of holding meetings and keeping schools, the regular coure of which had been interrupted by their dispersion immediately after Easter. The manner of life which the Esquimaux are constrained by the nature of their country to adopt, cannot but prove a great impediment to the growth of the inner man. It is to this that we must ascribe it, that Christianity has not made greater progress among them, during a period of four-score years: as they are obliged, in order to gain their livelihood, to remain dispersed throughout the whole of the summer, thus

being deprived during six months of regular means of edification and instruction. This is indeed a great drawback; for during this period some run quite wild, especially the rising generation, and the good seed which had fallen into their hearts in winter, and begun to spring up, is often choked in summer. My 40 children, in the lower class of our school, gave me much satisfaction last winter, and I was able to promote seven or eight of their number to the higher class. They were all very much pleased with this; only a little boy began to cry bitterly, when I announced to him his advancement, for he is very much attached to me, and regretted to leave me. He would not be comforted, till I told him, that if he continued to do well and be diligent, he might come and visit me when he liked, and I should always be glad to hear of his

making good progress.

After having been joined in holy matrimony to sr. Hartman, I went with her and br. and sr. Beck on board the Harmony, on the 16th of September, and we entered upon our voyage to Hebron, which did not turn out a very agreeable one. For some hours we made good headway, and were in hopes of having a quick passage. In the afternoon, however, the wind became contrary; we could scarcely advance at all, and had to cruise, till the 19th, between the islands in the vicinity of Okkak. In the night of the 20th, we arrived within ten miles of Hebron; but towards morning, it began to freeze and to snow so fast, that the snow lay deep on the deck. In short, the weather grew so boisterous, that the captain was almost ready to give up the idea of touching this year at Hebron, and to think of returning to Europe. This caused not a little anxiety to myself and my dear wife. On the 20th of September, we were driven back to the place where we were on the 16th, about six hours after we had left Okkak. In the evening, we fell on our knees in our cabin, and earnestly besought the Lord to send us speedy help, and He heard our prayer; for, on the 23d, we had a favorable S. W. wind, and reached Hebron towards evening, filled with gratitude to God for His merciful protection.

PH. FR. BUBSER.

I was much encouraged by the zeal of some young men of our flock, who used to visit me in my room, after the Bible class held in the church, to be further instructed on scriptural subjects. On these occasions, the panoramas of Palestine, received last year through the kindness of a friend, and some other maps of the Holy Land were diligently studied. One of these young men called on me afterwards every time when he came to Okkak, in order to hear my opinion on this or the other subject which had struck him. The last time he saw me, he earnestly requested me to continue these meetings with them. I had also twice a

week a special instruction-meeting with four young men, whom we desire to train as national assistants. I cannot complain of their conduct in general. But when I began to question and catechise them on the subjects which we had been considering, believing this to be the only means of making my instruction of real benefit to them, they staid away for several weeks. To my great surprise, however, when I was on the point of taking some others in their place, they came and entreated me to recommence my lessons.

FR. ERDMAN.

#### From Hebron.

The old sorcerer Packsaut and his wife continue to give us pleasure by their child-like and cheerful demeanor. Not long ago, a boat-company of heathen from Nachvak visited us, as usual for the sake of traffic. We again gladly embraced the opportunity to tell them of what Christ had done for them. They never object to what we say on this subject, yet they always know how to find some excuse for putting off the day of their conversion. Some of them said plainly: "We do not wish to be converted." We will however not lose courage; the time of their conversion may be nearer at hand, than we may be inclined to think.

C. BARSOB.

No heathen from Ungava-Bay were here last winter, but the few that live on the Kangertlualuksoak visited us, almost without exception. They repair almost every year to Hebron, and bring rein-deer skins,—their principal article of trade. Those likewise who live along the coast, as far as Killinek (Cape Chudleigh) were all here, excepting the people from Killinek itself, who, as we learned, had no goods for sale.

C. Schett.

To visit the heathen at Kangertlualuksoak (or George River, in Ungava-Bay) would be to little purpose, because from January to April, none of them would be found at home. There are at most six families, and these visit us every year, either in January or February, for the purpose of traffic; scarcely one family remains at home. Hence they go to Nachvak, or to its neighborhood, and remain there till April, after which they return home.

They do not live in houses like those of our Esquimaux, but merely in snow-huts, and have properly no settled home. The distance is about ten days' journey; and to visit them would take

about a month's time.

We have now a very worthy national assistant, Gottlob, thirtysix years of age, whose labors are greatly blessed, particularly among the young people. He goes generally to Sæglek in the spring, and is highly respected by his countrymen. They have often told me, that they were very thankful that Gottlob visited them. May the Lord preserve him in humility of heart; for pride is one of the chief defects of the Esquimaux character. It is for this reason, that we find it so difficult to obtain really valuable and qualified national assistants.

JONA. MENTZEL.

### SOUTH AFRICA.

(From "Periodical Accounts.")

The communications of br. Kælbing will be found to contain a series of interesting notices of the state of the settlements and congregations nearest to the scene of conflict; from all of which we are grieved to learn, not only that the Kaffir war drags on with but little prospect of an early and prosperous close, but further, that the danger to which our stations are exposed remains as imminent, and the distress and destitution to which both our missionaries and their native flocks are subjected, as grievous and embarrassing as ever. At Shiloh, these have been greatly aggravated by fresh acts of aggression on the part of the hostile Kaffirs and Tambookies, and the insurgent Hottentots, issuing in the loss of all the cattle and sheep, which our brethren and their faithful Fingoos had brought back from Colesberg. That among the plunderers were individuals who had been, for a longer or shorter time, under their own care, proved to the missionaries not the least trying feature of the visitation. Enon had been re-occupied by a portion of the Hottentot congregation, under the leading of br. and sr. Lehman, whose advancing age and failing bodily powers seemed, however, to forbid the hope that they would be able to endure, much longer, the hardships and privations to which they had thus far cheerfully submitted. Meanwhile, the temporal relief already afforded to these sufferers, had been received with the utmost gratitude, however inadequate to the full supply of the prevailing need. The blessing of many who were ready to perish will, doubtless, come upon the unknown benefactors, to whom they are indebted for this seasonable help, and upon such Christian friends as may still be induced to "go and do likewise." Gifts of clothing and clothing-materials, especially of the warmer kind, are not less valuable than pecuniary contributions, as may be inferred from the letters of the brn. Kelbing and Lehman.

Our brethren and eisters from Mamre, who had taken refuge at' Fort Peddie, have had their share of the peril attending this sea-

son of conflict; the latest accounts mention the removal of br. and sr. Th. Kuester to Clarkson, owing to the want of accommodation at the Fort.

Among the most disquieting circumstances with which our Missionaries have to contend, is the mutual suspicion and mistrust, which recent events appear to have engendered among the various classes of the colonial population, and of which some lamentable instances have occurred in the western as well as in the eastern districts of the Cape Colony. May it please Him who is the Author of peace and the Lover of concord, to heal these divisions, and to restore tranquility and mutual confidence to this distracted portion of the British empire. And may He cause His Gospel once again to have free course, and "His Word to run and to be glorified."

# Extract of a Letter from Br. C. R. Koelbing.

GENADENDAL, Oct. 21st, 1851.

#### DEAR BROTHER:

I am glad to be enabled to inform you, that through the kind endeavors of our friend Mr. Juritz, the sum of 30l. has been transmitted by the Relief-Committee in Cape-Town, towards supplying the wants of the Hottentots at Enon. From that station, I have nothing very new to report; our last intelligence being of the same date as that which you will receive direct. All appearing to be quiet in the neighborhood, br. Lehman intended to return with sr. Lehman from Uitenhage.

An exchange between the brn. Wedeman and Stoltz has been rendered necessary by the declaration of the physician at Robben Island, that there was no hope of saving the child of br. Stoltz but by a change of air. Br. Wedeman willingly accepted the call, though himself a sufferer from ill-health, and has already arrived in Robben Island, and br. and sr. Stoltz are now, probably, on their way to Elim. For Missionaries who have children, Robben Island is indeed a trying post. The parents cannot allow them to be out of doors without attendance, even for a moment, as the lunatics are at liberty to walk about where they like.

Br. C. F. Nauhaus writes from Fort Peddie, under date of September 24th, that our Missionaries at that place had been subjected to much anxiety by the rumer that 2000 Kaffirs and rebell Hottentots were assembling to attack the Fort. On the 19th, the commandant received a letter from the governor, warning him to be on his guard—that a shot from the town would be the signal that the Kaffirs were at hand, and three gun-shots, that everyone-

was to fly to the barracks to save his life. " We had to lie down in our clothes." he writes, "and to pack up a parcel containing the most needful articles of wearing apparel, in order to be ready for flight at the first warning. Our house is the most advanced of those outside the Fort; yet we are preserved from fear, knowing that our lives and souls are in the hand of Him, who has said: "In your patience possess ye your souls; for there shall not an hair of your head perish." On Sunday-evening, the 21st, the magistrate himself came, saying: " Make haste to save your lives. Multitudes of Kaffirs are advancing; to-morrow morning, at break of day, they will attack us-bring your wives to a place of safety." I asked, "Whereto?" "To the barracks." "Is there any room?" "No:" he said and went away. We hastened to the barracks of the Fort with our parcels—the other inhabitants did the same, as, after sunset there is no admittance. The soldiers gave up to the ladies some rooms, with their beds, dirty indeed, and full of vermin; but we were thankful to have them. Kuester and myself spent the night with the magistrate, Mr. Frenton, in the guard-room, without sleeping. All our effects and provisions were left to the protection of the Lord. The Kaffirs, however, did not advance. The next morning a despatch arrived from the governor, that Major Wilmore would be sent to our place with a reinforcement of 140 men. I believe the Kaffirs were kept back by the rumor, that this force was at hand; yet we do not put our trust in any officer however brave or skilful, but alone in our Emanuel."

We have just received a letter from br. Lehman, dated Uitenhage, October 13th, in which he mentions, besides the sum of 30l. granted by the Relief Committee, for clothing for the Enon Hottentots, he has the promise of 11 lb. of flour and 11 lb. of meat, daily, for his men, instead of 1 lb. of both. He expresses himself very thankfully, and concludes thus :-- "Let us cast all our cares and sorrows upon Him who careth for us; He has helped us through the last ten months in such a manner, that we are ashamed, and cannot cease to magnify His grace and mercy. our brethren and sisters join us in prayer, that He may bring all our people to the consciousness of their sinfulness, and incline them to surrender their hearts unto Him. To-day, the 14th, I intend to return to Enon with sr. Lehman. We shall travel the whole night; for there is less danger at night than in the day-time. At present, no traces of Kaffirs are visible in the neighborhood; but the last reports speak of great bodies of the enemy assembling in different places to plunder the colony."

Provisions are now very expensive; corn is twice the average price, but the harvest will soon begin—the crops are promising and, at least, in this part of the colony there is reason to hope,

that the prices will be considerably reduced.

Nov. 28th. 1851.

A few days ago we received a box from Herrnhut, and various articles from London. We beg to express our best thanks to the kind donors for their generous gifts, and to assure them of our prayers that the blessing of the Lord may be their reward. brethren and sisters on the Continent have not been backward in helping us, especially those belonging to the Missionary Society at Zeist, an institution which supplies our South African congregations with school-books, and confers many other benefits upon them. A large quantity of articles of clothing, chiefly from Herrnhut, have also arrived at Cape-Town, all of which were admitted, on Mr. Juritz's earnest application, duty free. But there is at present no prospect of getting these articles further than Port Elizabeth, there being no communication with any place beyond Graham's Town, except under a very strong escort. A supply

of flannel is still much needed by us.

Our last letter from Shiloh is from br. Bonatz to br. Kuehn, and dated October 19th. October 3d, a patrol of English troops from the garrison was sent to scour some Kloofs, which on this account were considered safe. Soon after, br. Bonatz sent thither his wagon with the only remaining yoke of oxen, to fetch fuel; the Fingoos drove the remnant of their cattle to the same place. and the few cows of the missionaries, lately purchased, were also sent there. When the patrol had passed, a number of Hottentots came out of their lurking places, and fired; the Fingoos, being too few in number, fled, and the remainder of the cattle were carried off. As soon as the report came to Shiloh, a number of Englishmen and Fingoos pursued the robbers, who are said to have been about 200 in number, and well supplied with ammunition, beyond the Windvogelsberg, but they recovered only a few cows. This loss is the more serious, because, if our brethren should be compelled to fly a second time, - which may the Lord prevent, but which is by no means impossible,—they will have to fly on foot, carrying their children on their backs. October 12th, the Fingoos, 150 in number, who were sent some time ago to Graham's Town to fetch money, guns, ammunition, and provisions, returned with eight wagons. They expressed their thankfulness that the Lord had protected them from harm on their dangerous expedition, and the Sunday following they attended the service in such numbers, that the temporary place of worship was crowded. The muid of flour is sold at Whittlesea for 111. Our brethren expect to receive rations till November, and hope that their gardens and fields may then yield them what they want, though, for the present, the prospect of a rich harvest is not very bright, owing to the dryness of the season. They entreat us to join them in imploring the Lord to send refreshing rains; otherwise the want of food might become very great.

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The tidings from the theatre of war are distressing. From the 6th to the 8th November, attacks were made on the Waterkloof, near the Kat River, the stronghold of Macomo, and a number of rebel Hottentots. Colonel Fordyce, some other officers, and about twenty men were killed, without succeeding in dislodging Macomo. It is to be feared that Kreli will now openly join the enemy.

December 26th, 1851.

I wish I could close this year of calamity, by reporting the probable early termination of the Kaffir war; but I believe all parties agree that no end is at present to be foreseen. At the request of the heads of the Reformed Church and the Church of England, the governor set apart the 24th of December, Christmas-Eve-the day of the outbreak of the war last year-as a day of fasting and prayer for the whole colony. We did not remain behind our christian brethren in humbling ourselves before the Lord. The attendance at our church was very good, notwithstanding the labor of the harvest. The text chosen, was Isaiah xxvi. 9, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." We could not help reminding our congregation, that at least with them it is the case; that they do not yet turn unto Him that smiteth them; and that, therefore, the hand of the Lord is still stretched out, and His anger not yet turned away. For our fears, that too many would fall into the temptations to drunkenness, which abound during the harvest season, have proved to be anything but imaginary.

Br. Bonatz states, in a letter dated Nov. 16th, that the very day before, all their sheep and goats, together with their last cow, were carried off by a marauding party of Sandilli's Kaffirs. From the newspapers we learn, that a combined expedition of all available troops, Hottentot volunteers, and Fingoos, is being made into Kreli's country; that captain Tylden has likewise joined with, I believe, 1000 men; but we hope that, taught by experience, he may have left a sufficient garrison for the protection of Shiloh and Whittlesea. Besides, since the last head of cattle has been taken from Shiloh, an attack is not greatly to be apprehended, as Kaffirs fight not so much for glory or honor as for cattle.

Br. and sr. Lehman feel worn out by fatigue; for both are old, and their health is declining. It is, indeed, wonderful that they have been enabled, in reliance on the help of the Lord, to remain alone at Enon, and to hold out so long, amidst manifold dangers and trials. We may truly say, that, according to human judgment, their courage and perseverance have been the means of saving that place from destruction.

Dec. 2nd.—Br. Klinghardt left Clarkson with the women and children, to return to Enon, only as many remaining behind as were considered necessary to care for the cattle. Our brethren at Fort Peddie write, that there is at present ne danger in going to

Graham's Town, or even to Port Elizabeth, at least under military escort. As they have lost their quarters by the sale of the house which they had hired, and no other lodgings for both couples being to be procured in Fort Peddie, br. and sr. Kuester will make an attempt to reach Clarkson, br. Nauhaus remaining to take care of their goods. They had sometimes an opportunity of holding a discourse to the levies, stationed at or passing through the Fort. Br. Suhl and his family are staying till after New Year in Robben Island; we hope they will be benefitted by the use of the seawater for bathing in the house. Br. and sr. Heinrich have gone to Elim for a fortnight, for the restoration of the health of sr. Heinrich, after a rheumatic fever, which had assumed a nervous character. Br. Teutsch is tolerably recovered, and preached again, without feeling inconvenience. The other missionaries here. and, as far as I know, at Elim and Groenekloof, are well. is the case, thanks be to God, with myself and family.

We enter the New Year, indeed, with rather gloomy prospects, but we know in whom we may trust. He will not leave His work, nor forsake us, if we only prove faithful. We recommend ourselves and the whole work of the Lord in South Africa to your

intercession, and to that of all our Christian friends.

# From Br. C. L. Teutsch, to the Mission-Board.

GENADENDAL, Nov. 25th, 1851.

The public-house in our neighborhood continues to be a great nuisance. In October, a petition was again drawn up by the farmers, and signed by about fifty of them, requesting the Legislative Council to remove this great evil. We were likewise invited to sign our names; which was done not only by ourselves, but also by 574 of our Hottentots. We are happy to say, there is ground for hope, that the Council will amend the law regulating

the sale of wine and brandy.

Br. C. F. Nauhaus reports from Fort Peddie, in a letter dated October 29th, that all our brethren and sisters are well. Br. Nauhaus himself had recently gone with twenty-two government wagons and an escert of 150 men, to Graham's Town, to buy provisions, which began to fail at Fort Peddie. Both his journey there and back were performed in safety; even when passing through the dangerous Fish River Forest, they met with no impediment. He bought at Graham's Town three muid of flour, at 31. 3s. the muid (three bushels). The officers, accompanying the escort, shewed him much kindness and attention, especially one of them, who recognised br. Nauhaus as a minister who had held divine service for his detachment.

# From Br. C. F. Franke.

DEAR BROTHER: GROCENERGOF, Aug. 28d, 1851.

The majority of our volunteers returned safely in the earlier part of this month, and so did the fifty or sixty from Godverwacht, with the exception of two, who were killed by the enemy, and who leave numerous families behind them. Our congregation has likewise to deplore the loss of two heads of families; and two young men, who returned in a declining state, departed soon after their arrival, in a most happy frame of mind. A young married man had received a shot in his stomach, and was already given up by the surgeons, but recovered eventually, though the ball remains in his body. The Government rations having ceased, and but little labor being to be obtained at the farms, our people are now reduced to considerable straits; and this want is the more painfully felt by them, as they had fared very well during their six months' service.

Br. Schopman lately paid another long visit to Goedverwacht, when he admitted twelve persons as candidates for baptism, and baptized the child of the schoolmaster Joseph. This was the first infant-baptism at this outpost, and a large company were present on the solemn occasion. Br. Schopman was much edified to observe, when conversing with the individual members of this congregation, that the Gospel, though it can be preached to them only at intervals, has not been without its salutary effects on the hearts and lives of the people. The school is in a prosperous state, and well attended both on Sundays and week-days.

Our former schoolmaster, David Lakey, who had officiated for several years at the outpost, Houtkloof, returned to us in the beginning of the year. He has been married to a young woman of this place, and both are most active in the instruction of the children. Since his arrival, we have been able to resume the use of our organ; his predecessor, David Mossalek, who has now taken

his place at Houtkloof, could not help in this way.

Owing to the sultry and unhealthy weather, many of our people, and particularly the children, are suffering from influenza, and several have already died of this disease.

Nov. 30th, 1851.

Great uneasiness prevails at present in our congregation, owing to the unfounded rumour, to which some inconsiderate remarks of certain Hottentots in part gave rise, of a conspiracy formed by the colored population against the farmers. A commission was in consequence appointed by the Government to inquire into the truth of the matter. On the 27th inst. these gentlemen arrived at Grænekloof, but they were soon convinced, that these charges were groundless, so far as our people were concerned, and left the place perfectly satisfied. A written declaration of the loyal feelings

of our people, signed by about ninety Hottentots, is to be inserted in the newspapers, by the advice of our friend Mr. Juritz. The fears and suspicions of the farmers do not however appear to be entirely removed.

# From Br. A. Bonatz.

SHILOH, Nov. 11th, 1851.

# DEAR BROTHER,

You express a desire to hear something of the few baptized Tambookies, who left us at the outbreak of this unhappy war. Though their inconstancy is, indeed, a painful subject to me, I should be inclined to palliate their conduct rather than that of the Hottentots; for they went to their own nation and friends. Besides, all of them were under the influence of the belief, that Umlangeni was a great prophet, and felt persuaded of the truth of his prediction, that the time for the extermination of the whites had come. They were carried along by the general excitement, and when their friends departed, they would not stay behind. Not a few of them determined to stand by their teachers, and remained with us till the day of the flight. After the defection of the Hottentots and our withdrawal, their first resolution was shaken, and they too joined their friends. Only three Tambookie families followed us and the Fingoos to Colesberg, and back to Some of our baptized Tambookies, we hear, have repaired to the Tambookie country properly so-called, where a tribe of them are quietly residing, keeping aloof from the contest.

On the 14th of June, a baptized Tambookie, Lucas, leading a party of his countrymen, met our cattle in the fields, and called out to the herdsman, who was about to take to his heels, to stay quietly, assuring him, that he would never steal the cattle of his former teachers, for that he trembled at the very idea; and, after charging him with his best salutations to the missionaries, he withdrew, without touching our property. But on the 25th of June, another detachment of Tambookies approached, headed by the above-mentioned Lucas, and carried off all our cattle. His conconduct remained quite incomprehensible to us, till we obtained an explanation in September, through a captive Tambookie. The latter assured us that Lucas had refused on any account to touch our cattle. But on his return, on the 14th of June, his companions had so much derided him, that he determined, in order to save his honor, to return to Shiloh and take the cattle; yet, after having done so, he repented so much of his deed, that he left his friends and went into Kreli's country. Of another baptized Tambookie, we learn, that he has conveyed his sick wife and children into the same district, and that he himself is again in the colony in service among the farmers. Another is in the camp of General Somerset, and fights against the Kaffirs in the ranks of the colonial forces. We are looking forward to an abundant harvest, which will be a great mercy indeed, as the price of wheat is very high. The services are well attended by the Fingoos, and thus our return to Shiloh appears not to be quite without beneficial results.

# From Br. J. Lehman.

Ultenhage, Sept. 9th, 1851.

DEAR BROTHER :-

Nine months have nearly elapsed since the commencement of the war, and since that time our people have been unable to earn a single penny. That they all receive rations from government, is a circumstance which claims our grateful acknowledgment. Nevertheless, this help is not sufficient; they are sadly destitute of clothing, and for want of it, they suffer severely during the cold winter nights. I entreat you, therefore, to consider the need of our poor fugitive flock, and to draw the attention of our christian friends to their wants. Any assistance, either in the shape of money or old clothing, will be gratefully received. It gives me pleasure to be able to assure you, that most of our men are determined to do their utmost for the protection of the place, and of the house of God.

We confidently hope that the Lord will hear the prayers of so many of His children on our behalf; and we recommend ourselves and the flock committed to our care, to your continued intercessions.

If the Lord permit, I shall return to Enon on the 18th instant; my dear wife intends to remain at Uitenhage yet for a season.

#### GENERAL CHURCH INTELLIGENCE,

or WEEKLY LEAVES, communicated by the U. E. C., from the 25th of April to the 22d of May, 1852. (No. XVII—XX.)

1. With feelings of thankfulness we learnt from br. Wullschlægel's latest communications, dated March 20th and April 6th, that no new cases of sickness had occurred among our missionaries in Surinam, who were all well, and that the yellow fever had disappeared at Paramaribo. On the 10th of March, the single br. John G. Menze was united with the single sr. Ann Maria Jæckel at Lilliendahl, and on the 31st of that month, the single br. Chr. G. Conrad with the single sr. Amelia Louisa W. Rossbach at Paramaribo. The single brn. Gottlieb Brauer at Nisky, Matthias C. Bramberg at Ebersdorf and Andrew Em. Bau at Christiansfeld have been called to the Surinam Mission; and the brn. Gorke and Mosebach embarked on the 22d of April at Nieuwendiep for that station.

2. Br. Enderman at Friedensthal, St. Croix, reports the solemnities connected with the laying of the cornerstone of their new church on the 27th of March, in presence of the governor and a great concourse of people. Br. Baily had arrived at St. Thomas on the 2d of March. From Antigua, br. and sr. Coates had sailed on the 5th of April, for Europe, on account of his health; but on the tenth day of the voyage, our br. John Coates, after a service of many years, was called to his rest, in the 52d year of his age, and his body committed to the deep. On the 13th of May, the U. E. C. had a consultation with br. Allan Hamilton, principal of the training-school at Cedar Hall, Antigua, in reference to the concerns of that Institution.

3. Agreeably to a letter from br. Pseisser to br. Mallalieu, dated April 3d, our Missionaries on the Mosquito Coast were well; br.

Kandler also looking forward to his complete recovery.

4. Letters from br. Tæger, dated December 8th and January 4th, report the good health of our two brethren in Australia. After a trying journey, on which they encountered many dangers arising from long-continuing rains and inundations, in the course of which, in crossing a river, one of their horses was drowned, they arrived at Lake Boga, where, in a healthy and desirable location, they were engaged in erecting a dwelling. The native Papoos seemed to repose confidence in them.

5. Br. Teutsch at Genadendal writes, March 25th, that, agreeably to a letter from br. Lehman, of March 3d, the neighborhood of Enon was quiet, but sr. Lehman's health was suffering, and br. and sr. Charles Nauhaus were to be sent from Fort Peddie, to assist at Enon. Br. Nauhaus, at the above place, had an opportunity to preach to a detachment of volunteers on Sundays, at the request of their commander, and had found them attentive hearers. The last advices from Shiloh were dated the 15th of February,

when our Missionaries were enjoying rest, and good health; excepting a disease of the eye, prevalent among their children. The latest accounts from the scene of war were still undecided.

6. Br. Charles G. Kretschmer was under appointment for Labrador, and br. Gerike for Greenland; the latter embarked on the 28th of April, and br. and sr. Asboe on the 5th of May for that sountry. Br. Augustus Clemens, destined for St. Kitts, was ordained at Herrnhut, on the 25th of April, by br. Levin Reichel, and was on the 26th united with the single sr. Clara Merian, previous to his departure for that island.

7. Br. Alanson E. Welfare, appointed to serve as Missionary among the Cherokees, was united at Salem, N. C., on the 21st of April, with the single sr. Juliana Elis. Rothhaas; and on the 25th was ordained by br. John G. Herman. Br. Charles L. Alexander Klesel, who had received a call to Jamaica, was united on the 11th of May with the single sr. Martha Timaeus, near Fairfield, England.

8. Br. Samuel Christlieb Reichel having expressed a wish, on account of his advanced age and increasing infirmities, that his place as a member of the U. E. C. in the wardens' department might now be supplied by another, the U. E. C. has taken the requisite steps, preliminary to the appointment of a successor.

# From the 23d of May to the 19th of June, 1852. (No. XXI-XXIV.)

- 1. Br. Teutsch at Genadendal writes, that agreeably to a letter from br. Lehman, dated Enon, April 12th, all was still quiet in that neighborhood. The celebration of the Passion-Week had been accompanied with a blessing; many of the inhabitants, though working elsewhere, had attended the festal solemnities. Br. and sr. Charles Nauhaus, after a prosperous journey, had arrived there from Fort Peddie, on the 10th of April. At Shiloh, according to letters of March 22d, our brn. and srs., after passing through a sickly season, were again in health, and lived in peace; although the surrounding country was still unsafe. At Genadendal many children were sick with the measles.
- 2. In Surinam, agreeably to the latest accounts, no new cases of sickness had occurred among our Missionaries. On the 5th of May, the widowed br. John Glæckler was united in matrimony with the widowed sr. Christiana Barsoe, late Bahnsleben. Br. and sr. Aug. Reichel had arrived safely on the 29th of April. The widowed sr. Joh. Sophia Louisa Bau, late Geissler, at Nisky, has received a call to the Missionary service in Surinam.
- 3. Br. and sr. Daiber, after a prosperous voyage, arrived in St. Kitts, on the 14th of May; and br. Van Deurs in Jamaica on the 27th of April. The latter travelling from Kingston to Bethabara, shortly before entering that place, met with a signal preservation

of his life, in falling from his horse; when he was taken up insensible, but, at the latest dates, was daily improving. Br. and sr. Coleman of Jamaica, and br. and sr. Badham of Barbadoes were under the necessity of sailing for Europe, to recover their health; and the latter, on the 7th of June, arrived in England.

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- 4. By a private vessel, we received a letter from br. Ihrer, at Fredericsthal in Greenland, dated March 7th, stating that the Missionaries there were well. They had had rather a mild winter. Before it set in, they had been able to visit the scattered members of their congregation; and most of these were likewise enabled to attend the celebration of Christmas, at Fredericsthal.
- 5. On the 9th of June, the annual Conference of Ministers took place at Herrnhut, and was favored with the Divine Master's presence. About seventy ministers and teachers attended this meeting.
- 6. On the 31st of May, br. William Wisdom Essex, one of the Bishops of the Brethren's Church, and member of the British P. H. C., departed this life at Ockbrook, England, after a long illness, in the 58th year of his age.

#### CIRCULAR.

TO THE LABORERS IN THE NORTHERN PROVINCE OF THE BRETHREN'S CHURCH IN THE UNITED STATES.

At our Ministers' Conference, held at Bethlehem in September, 1851, the 16th of September 1852 was appointed as the time of "the next yearly meeting for such of our number, as may then be still found here below." But as the place of the next yearly meeting, through inadvertency, was not determined upon, our brethren at Nazareth, aware of this omission, came forward with a request, that the next meeting might be held in their congrega-The Standing Committee, "appointed to attend to such business matters, as may occur in the course of the year," took this proposal into consideration, and tried to ascertain the views of as many of our brethren, as the shortness of the time would permit; -- but there appearing to be a diversity of opinion on the expediency of a change of place for the meetings of our Conference, the Committee could not feel free to act upon their own responsibility;—rather leaving it to the assembled brethren themselves, here-after to appoint the place as well as the time of their future meetings. Under these circumstances, the Committee conElectronic all our brethren in the ministry, to meet again at Beihlehem, on the 16th of September next, at 9 o'clock, A. M.

In reference to the subjects to be treated of at our next conference, we would remind our brethren, that it was resolved, in the last session of our late meeting, "to begin our next years' conference with a free and familiar conversation upon the doctrines of

the Brethren's Church in general."

But if, according to the suggestion of a brother, (v. Session viii. 8.) one or more essays should have been prepared in answer to the question: \*\* What are the essential characteristics of the Brethren's Church in America? and what the peculiar mission of the Brethren's Church in America? the Committee are of opinion, that such essays, which will naturally touch more or less on the peculiar doctrines of the Brethren's Church, should be read at least, before the discussion of any other subject. The Committee would earnestly request our brethren, to give special attention to this important question, and to write out their views in full.

Such of our brethren, as may be providentially prevented from attending our next meeting, are requested to address a few lines to Br. Wm. H. Van Vleck, who, as the president of the last conference, will open the first session of the conference of this year.

May our Lord and Savior, the adorable Head of our Church, who, in so signal a manner, manifested to us his gracious presence in that memorable hour, on the 18th of September, 1851, be pleased this year also to smile graciously upon his servants, assembled before him; and to the question:

"What brought us together, what joined our hearts?"
may we all feel constrained cheerfully to respond:

"The pardon which Jesus, our Highpriest, imparts:
Tis this which cements the disciples of Christ,
Who are into One by the Spirit baptized."

In the name of the Standing Committee,

July, 1852. LEVIN T.

LEVIN T. REICHEL, See.

" Bas ift bas ber Ameritanifden Bruber-Kirche eigenthamlich Befent-liche?"

Nork.—The Editor of the "Miscellany" avails himself of this opportunity, to acknowledge the kind and encouraging manner, in which the first meeting of our Ministers' Conference has been noticed in the March No. 1852 of "The Periodical Accounts," published in London; to which we are so often indebted for copious extracts, containing valuable and interesting infermation, relative to our Missions among the Heathen.—

E Molle

#### THE

# Moravian Church Miscellany.

Mo. 9.

ANDTHNIBAR, 1850.

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# ACKNOWLEDGMENT OF DONATIONS

THE ACKNOWLEDGMENT OF CONTRIBUTIONS to the Prethren's Missions among the Heathen, has again to be postponed for want of room.

PAYMENTS RECEIVED BY REV. CHARLES F. SEIDEL.

MAUCH CHUNK.—Mr. Joseph H. Siewers.

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Subscribers to the Miscellany, who are in arrears, are respectfully requested to pay their subscriptions, with as little delay as possible, to REV. C. F. SEIBBL.

Bethlehem, Ps.

#### THE

# Moravian Church Miscellany.

Mo. 9.

SEPTEMBER, 1852.

Vol. 3.

#### MEMOIR

OF BR. WILLIAM WISDOM ESSEX, BISHOP OF THE CHURCH OF THE UNITED BRETHREN, WHO DEPARTED THIS LIFE, AT OCKBROOK, ENGLAND, MAY 31ST, 1852.\*

Our late brother Essex was born at Devizes, on the 6th of January, 1795, being the first child of his parents. Soon after his birth, they removed to Bristol. They had no connexion with the Brethren's congregation there; but they had heard that meetings were held at the Brethren's chapel expressly for the children, and, wishing their son to benefit by the instruction given there, his father was in the habit of bringing him to the door of the chapel. and then of fetching him home afterwards. Our late brother often r spoke with gratitude of the blessing which his young heart had experienced at these meetings, particularly at those kept by the late brother Grinfield; and, at the time, told his parents what he heard there of the love of our Savior, and repeated to them the texts of scripture and verses which he had learnt. One day he eaid to his father, "How is it that you take me every Sunday morning to the Brethren's chapel, but neither you, nor my mother, ever come yourselves? Do come with me to the children's meeting!" His father often related that this remark of his child sank into his mind as a severe reproof, for up to that period, though living a creditable moral life, neither he nor his wife had any experience of real heart-religion. The result was, that he accompanied his child, not only to the chapel, but also into the meeting; and that, soon after, both father and mother three received into the

<sup>\*</sup> For this interesting Memoir, which we have somewhat abridged for the "Miscellany" we are indebted to the kindness of a dear friend and brother in London.—Ep. Misc.

Brethren's congregation at Bristol, of which they continued to be consistent, useful, and honored members, till called to join the church triumphant.

He was sent to a very respectable school in the city, where he laid a good foundation, particularly in the Latin language.

His persevering industry in succeeding years, enabled him to acquire a large fund of general knowledge, in addition to that acquaintance with scriptural and theological subjects, which pleasure and duty equally led him to seek.

The ministry of the late brother Clemens was much prized by him, and he often referred to one of his sermons as having been the means of distinguished blessing to his soul.

In the year 1809, brother Hartley, previous to his removal to Gracehill. visited at the house of our late brother's parents. Finding that they were somewhat at a loss for what line of life their son should be trained; and hearing that he seemed to have a taste rather for literary than commercial pursuits, brother Hartley offered to take him, to superintend his future education, and, if the Lord should open the way, to bring him up for the service of the Brethren's church. The son was then on a visit with some friends at Devizes, and his father determined that the decision respecting the acceptance of brother Hartley's offer should depend entirely upon the impression which the proposal should make on his son's mind. When he returned home, it was mentioned to him, and he at once accepted the offer with alacrity, and accompanied brother and sister Hartley to Gracehill. On the way, he was placed, for a short time, in the school at Fairfield, during a visit which brother Hartley made in some other congregations. He lived at Gracehill from 1809 till 1820; at first as a senior pupil in the academy, then as a teacher, devoting much of his time to the improvement of his mind, and to the acquirement of knowledge, calculated to further his usefulness in the church of the Brethren, to the service of which he had sincerely devoted himself. In this, the assistance and fatherly care and advice of brother Hartley were of great use to him, and much valued. When, therefore, in 1811, this gifted servant of the Lord was called to his rest, our late brother was much cast down, but graciously taught by his Heavenly Friend to place his confidence in Him. This appears from a few verses which he penned after the New Year's meetings, January 1st, 1812, being then in his seventeenth year, in which the two following occur:

> If Has taken from thee friend, or teacher, or thy guardian dear, He can snother to thee send; Against His will drop not a tear.

Yea, He himself will be to thee, Both Father, Friend, and Teacher too; If God thy guardian deign to be, Then thou art safe—content thee so.

On the 19th of September, 1813, he was received into the congregation, at a meeting held by brother Tr. Benade, whose discourse made a deep impression on his mind. It was from the words: "I have ordained you that ye should go and bring forth fruit, and that your fruit should remain."

On the 5th June, 1815, he writes: "The Lord permitted me to partake, with the congregation, of his body and blood in the

Holy Communion."

His state of heart may be judged of, by the following remarks, penned about that time, November 13th, 1814-"I cannot help remarking, to-day, the evident workings of the Holy Spirit in my untoward heart, for these few weeks past, bringing me more to a knowledge of myself, and particularly on this day, displaying to me, from the discourse of brother Benade, the importance and blessedness of my call to the Brethren's congregation, which I learn more and more to prize, the longer I remain in its fellowship. Ah, Lord, it would be unnecessary for me to say anything about my own wishes, for thou knowest them as well, yea, far better than myself; but, that, looking over these notes hereafter, I may be enabled to see clearly my views at this period, let me say, that I deliver myself up anew to thee: do with me what thou pleasest, send me where thou pleasest; thine I am, and thine, with thy help, I am determined to remain; wholly, entirely, thine. how do I pant for the time, when I shall be enabled to be useful in thy dear flock, and when I shall know still more of thy dealings Only give me grace and strength to do all I can in preparing and improving myself for the office of a pastor; for I have the confident assurance, that thou wilt hereafter make me useful. Keep me humble, however, O Lord, and let not once the thought arise in my mind, that I am, or ever shall be, able to do anything for thee in my own strength. No, it is thou that must work, and let me be thy willing instrument, sharpened as thou requirest. For the rest, I leave all in thy unerring hands."

He always looked back to the time of his residence at Gracehill, with feelings of gratitude to the Lord, not only for the opportunities which were afforded to him of being prepared for the ministry, but also for the friendships which he formed there, and for the benefits which he enjoyed from intercourse with many servants of the Lord. Among these he especially mentioned the brethren Hartley, Benade, Liley, Hallbeck, Harke, Taylor, Connor, Shawe, and Hindley. With the two latter, who were his fellow-teachers in the academy, he formed a very close intimacy. These friends agreed so to arrange their time for improvement that they could read and study the Scriptures together, hoping thereby to derive the advantage of mutual encouragement and instruction.

October 2d, 1815, he writes: "This evening we began our divinity studies, trusting to the enlightening aid of the Holy Spirit in explaining to us the words which he himself has uttered or inspired, and assisting us thereby to explain them hereafter to others. Our plan is, to read the original text, and then Scott's Commentary on the same. We have begun with the New Testament, we

being better acquainted with the Greek."

February 5, 1816, he writes: "I cannot help remarking on the liking which has been excited in me, these few days past, for the study of the Holy Scriptures. There must be a working of the Holy Spirit in my poor dark mind, which has so imperceptibly and so suddenly stirred up in me a pleasure in the study of the sacred records, which I confess I never felt before. O thou Light of Lights! deign, I beseech thee, to cast a ray of that wisdom wherewith thou didst enlighten Solomon, and by which thou didst enlighten the minds of thy faithful heralds, into this poor benighted mind of mine! Accompany and bless with the assistance of thy Holy Spirit my researches into the depths of thy divine word: that, as far as it is lawful, I may be enabled to unravel the mysterious labyrinths of divine love, and have clear conceptions of that plan of redemption, which thou hast so fully executed, for the salvation of a lost race. Be a lamp unto my path, and let me not deviate to the right or to the left, but, keeping the aim of usefulness to my fellow sinners still in view, may I be enabled to pursue my course steadily and by the shortest road."

It appears from some observations written about that time, that in the spring of 1817, our late brother and his two friends were much perplexed by doubts concerning the Lord's views respecting their future lives. After many harassing conflicts they met on the evening of great Sabbath, April 5th, 1817, and, after commending the subject fervently to the Lord, they received such a gracious assurance from Him, that His providence had placed them in that division of his church where he intended them to remain, that their minds were completely set at rest. Our late brother writes:

"All doubts vanished, and we retired to rest, surrendering ourselves, with entire devotedness, to the service of our crucified Lord God and Savior, among the Brethren; and thanking Him

that He had so graciously manifested his will to us."

December 6, in that year, he was appointed to assist in preaching and keeping meetings; in reference to which he writes: "O Lord, what shall I appear that thee for all thy goodness! Thou hast not only elected me takes a child of God, and an inheritor of the kingdom of heaten, a joint heir with thee of eternal bliss, but in thy unbounded grace hast called me, this afternoon, to be a pub-

lisher of the good news, the Gospel of our salvation. Thou humblest me by thy benefits; all I can give thee is this poor heart, which take, O Lord, just as it is; fashion it as thou wilt, give it affections and motives which will please thee. Let me also be the abode of thy Holy Spirit, that he may train and teach me, that he may retain all my powers, for ever and ever in thy service. But keep me humble; let self be daily crucified; may I ever retain an overwhelming sense of my own inability to do anything for thee, without thy assistance. "Without me ye can do nothing." Let this declaration be ever impressed on my mind, in all my labors in thy vineyard. And if ever the arch-enemy of God and man shall suggest the thought: Well done! O be ready to help me to tread down the devilish pride; assist me in quelling the dread impiety. One wish more: O Lord, never suffer my unworthiness to impede thy glorious work; never let my unfaithfulness be any hindrance of thy gracious purposes, in any way. In all things thy will be done; thy kingdom come! And if thou sufferest me to assist in laying one stone in thy glorious building,

to thee alone be all the glory!" March 1, 1818, he writes: "What a humbling history is that of to-day. O Lord, thou knowest it well, and I cannot easily forget it; yet the sight of the particulars may be of use hereafter, and teach me a lesson of humility, and show me what I am. Yesterday evening, brother Liley requested me to preach for him today at the Grange. I hesitated, my heart refusing her consent to a flat denial, and I told him the notice was too short. 'Go,' said he, 'as always, in the strength of the Lord.' I consented, prepared, and went to bed, rather troubled. Mv slumber was restless; I rose and composed myself as well as I could. At breakfast I began to be very distrustful; the morning was very rough, with strong wind and showers of snow. I began to look for excuses to stay at home; but felt something in me crying, 'No. you must go!' At last the contest between the flesh and the spirit, between self-love (for I must confess that to be the fountain of all my distrust) and the love of Christ, and the love of souls rose to such a height, that my eyes began to fill with tears; I was obliged to go to my room, where I gave vent to my feelings in tears and sobs. I really wished I had not anything to do with preaching; and then, again, I cried: Oh! if I could do something, if I could preach, I would; no weather should stop me. But what did I mean by this something !- Ah, I meant, what would please myself, what would foster my self-love. O God! thou knowest it. Then did I cry to thee; by degrees I felt temforted; I went and called my fellow sinners to repentances. Recard the 51st Psalm, and felt all the power of that inspirate that heart-searching, heart-speaking composition. If my poor, service of to-day has done no soul good but my own, that is worth all my tears, and all my pains. Now, thou mayest say to me, my Savior, as thou saidst to thy dear disciple: 'O thou of little faith, wherefore didst thou doubt?' Wherefore, indeed; what good was I to do, if the ability were not given me: and why should I doubt thy help in thy ewn cause. Let this be a lasting lesson; let self be crucified. Be thou exalted in thy own strength, I know thou couldst do all thy work without me; and I do rejoice that I am counted worthy to be even thy weakest instrument.'

March 12th, 1818, he says: "Thou knowest, O Lord, what I have promised thee so often, and now once more in the most solemn manner, before the assembled company of my brethren and sisters. While I vowed eternal allegiance to thee, and unconditional surrender of body, soul, and spirit, to thy service, I felt indeed my utter insignificance, and I felt as a worm and no man before thee; but I felt also a sweet confidence in thy grace and favor: I felt that I was devoting myself, a reasonable service, to thy work, and that I should receive every needful gift and grace from thy bountiful, almighty hand. Let me ever feel this: let me ever rely on this, and nothing but this. "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that has mercy on thee." This was the text drawn for me at my first leaving my Father's house; I took it then as a promise from Thee to me; it has comforted me often, I will ever rely on it."

In 1820, he went to Fairfield, where he was ordained a Deacon by the late brother Moore, in 1822. He remained there till 1823, when he was called to be Minister and Director of the Boys' and Girls' Schools at Gracehill. Before moving thither, he married his surviving partner, sister Martha Sandiford, then governess of the school at Gomersal. In this situation he continued till 1826, when he accepted that of Warden of the same congregation.

He was called to be laborer of the congregation in London in 1831, and on the way thither was ordained Presbyter by the late brother Foster, at Ockbrook. He remained in London till 1833, when he was appointed to the service of the congregation at Bristol. It was a severe trial of his faith to accept this call; for, knowing the truth of the observation, that a prophet has no honor in his own country, he was fearful, lest, having to labor in the place where he had lived, and where his family and connexions resided, he might be placed in difficult circumstances, and become the occasion of harm to the cause of his Heavenly Master. Never, however, were fears more groundless; for, as he often declared with humble gratitude, the Lord went before him, and graciously prepared the hear of the bear work in the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him, and graciously prepared the hear of the lord went before him and graciously prepared the hear of the lord went before him and graciously prepared the hear of the lord went before him and graciously prepared the hear of the lord went before him and graciously prepared the hear of the lord went before him and graciously prepared the hear of the lord went before him and graciously prepared the lord w

Here he labored with much blessing till 1840, when he was call-

ed to serve the congregation in Dublin. He served here nearly two years, and was appointed, in 1841, a second time, to London. While he resided here, he attended with great assiduity to the office which he held of President of the Brethren's Society for the Furtherance of the Gospel, and Chairman of the Committee. and embraced with delight the opportunities which were afforded him of promoting the interests of the Brethren's Missions. This he was forward to do on all occasions, as well by sermons, preached in their behalf, as by attendance at meetings held in different places for the purpose of spreading information, and exciting interest in this important branch of the labors of the Brethren's Church, and also by intercourse and correspondence with missionaries engaged in the work. The centenary anniversaries of the commencement of the Brethren's Missions, and of the establishment of the Brethren's Society for the Furtherance of the Gospel, happened during his residences in London, and he took a prominent part in the services held at the celebration of those events, on August 21st, 1832, and November 19th, 1841.

After ten months, he received a call, in 1842, to Fairfield. He labored there for seven years, with much pleasure to himself, and acceptance from those to whom he was sent. During this period, the congregation joined with grateful joy in the celebration of the Jubiles of the Girls' School, in the external arrangements connected with which our late brother had been instrumental in planning

and carrying out some important improvements.

January 6th, 1845, he celebrated the jubilee of his birth, and, besides enjoying much blessing for his own heart, he was favored to receive many pleasing tokens of the affection and respect, felt towards him by the congregation, which it was his delight to serve. At a lovefeast held on that day, by the kind invitation and and care of the laborers of the single sisters, our late brother gave a brief sketch of his life, and of the Lord's leadings of his soul, with such humility and christian grace, as made a deep impression on all present.

The year before he had been consecrated a Bishop of the Breth-

ren's church, at Ockbrook.

In 1848 he attended the Synod of the Brethren's church held at Herrnhut, in the summer of that year, and was accompanied by his wife. This journey, and his visit in Germany, were rendered less agreeable than they would otherwise have been, by the illness of sister Essex, to whom his considerate, affectionate attentions, at this time, grateful as they were to her feelings, were an edification to all who witnessed them. He had the joy to see her restored to health, and the privilege, during the last years of his suffering life, to experience her indications, kind, and faithful nursing-care, for which the Lord graciously strengthened her according to her need.

In 1849 he received a call to be laborer of the Congregation at Fulneck, and in August of the same year was appointed to be a member of the Provincial Helpers' Conference, and removed to Ockbrook in February, 1850, taking the additional office of the laborer of the congregation. He entered upon the duties of his important office with the cordial approval and confidence of his fellow-laborers, and of the congregations of the province of which he was called to have the oversight; and the affectionate regret with which his early removal has been universally regarded, shows the esteem in which his faithful services have been held.

In May, 1850, he was invited by the congregation in Dublin to attend the celebration of the jubilee of its foundation, but was attacked on the way by illness from which he never recovered. The last two years of his life were spent under the depressing influence of disease; he, nevertheless, attended with unabated vigor of mind and interest of heart, to the duties of his Provincial office, though with little ability, as he often regretted, to care for those connected with the service of the congregation. Indeed, he was often exercised by doubts, whether, in his unsatisfactory state of health, it was not his duty to resign his office; the encouragement of his brethren, however, and the hope which was entertained of ultimate recovery, induced him to hold on, notwithstanding the scruples which he felt.

His sufferings, particularly during the last two weeks of his life, were very severe; but the grace of God supported him powerfully, so that he was not only able to bear them without murmuring or repining, but to rest with confidence on the arm of Him, whom his soul loved, and to bear testimony, though in few words, to His all-sufficient grace. His intellect and memory were clear to the last. On an occasion, when one of his attendants repeated that verse:

"And when I'm to die, receive me I'll cry, For Jesus has lov'd me, I cannot tell why!"

he exclaimed: "O, that is beautiful! Rowland Hill repeated that on his death-bed."

On one occasion he dictated the following to his dear partner: "With regard to my feelings and experience as a sinner, they have been deep and varied; but it would be no edification to enter into particulars. Suffice it to say, that I feel myself, all things considered, the chief of sinners; but the Lord, who knows all, and to whom I have again and again confessed all, has covered my sins with his precious blood, and given me a firm, unwavering assurance of his everlasting mercy. He has freely and fully forgiven me, and I desire the same the and full forgiveness from all whom I have knowingly or miknowingly offended."

The day before his departure, brother Seifferth was with him,

and at his request offered up a prayer, in the sentiments of which he testified his interest and sympathy, by adding, at the end, a hearty Amen! Brother Seifferth then remarked, that it appeared as though our Savior would soon take him to himself, to which he replied, that he thought and hoped so; and prayed that the time might be shortened: adding, with folded hands, and much emotion.

"O could I catch a smile from Thee,
And drop into eternity."

Shortly before midnight of Monday, 31st of May, he departed, most gently, and thus closed his earthly pilgrimage of fifty-seven

years and nearly five months.

To the praise of our Savior's grace it may be said with truth, that our late dear brother's services were highly valued, in every place where he was appointed to labor, and that, not only by the members of the congregations, whom he more immediately served in the Gospel, but by great numbers, not of our community, whom his gifts as a preacher brought under the sound of his testimony. His pulpit ability was considerable: his sermons, prepared with great care, were well and perspicuously arranged, and full of matter of an eminently scriptural and practical character. They were remarkable for the judicious manner in which he treated the subjects brought forward; also for their satisfactory completeness, and, at the same time, for an absence of everything redundant, and of all display of what might be called finery and Though his manner was not always equally uscless ornament. agreeable, his discourses were delivered with a force and sententious energy which rendered them very effective; while the grace of God vouchsafed to him, made his consistent christian deportment a living commentary on the doctrines which he taught.

The distinguishing features of his official service were zeal and faithfulness in the discharge of every duty, and a straightforwardness of purpose and manner, which commanded the respect of all, who saw, in him, an Israelite indeed, in whom there was no guile. He set his Master's example always before him, so that, in as far as it is permitted to speak of any one still clothed with frail humanity, it may be said of him, as of Caleb of old, that "he wholly

followed the Lord his God."

His colleagues in office bear their testimony to the value of our late dear brother's services, and their sorrow for his loss.

During the last two years and a half of his life, he was a member of the Provincial Helpers' Conference, a post for which the voice of his fellow-laborers in this province had long marked him out as well qualified. Although laborated part of this time, he exerted himself "to his power, yea, and beyond his power, the indischarging the duties."

of his office, and we have had good reasons both highly to value his labors as an associate, and deeply to regret the loss of them. His ardent interest for the cause of Christ, especially as connected with the Brethren; his practical acquaintance with the principles of our church, and his hearty approbation of them; his sound judgment, calm and patient habits of investigation, and the spirit of faith and prayer in which he approached every subject that called for attention, eminently fitted him for the post which he was called to occupy.

Let us remember this our dear brother, "who has spoken unto us the Word of God, that we may follow his faith, and consider the end of his conversation: Jesus Christ, the same yesterday,

to-day, and for ever."

### REPORT

of Br. C. W. Menzel at St. Hippolyte in the Frence "Department bu Gard," concerning his labors in the South of France.

### (Translated for the "Missellany" by br. S. Reinke.)

I am now enabled to carry out the design, long cherished, of drawing up a report, in reference to the sphere of duty assigned to us in this region, and to my labors in this field, in hopes of exciting an interest in behalf of the Brethren's work in France, and of promoting spiritual fellowship among the members of the body of Christ.

Before entering into a detailed account of my labors, it may be proper first to take a general view of the field allotted to me, as there are peculiarities connected with the country and its inhabitants, that require attention, to obtain a correct idea of the state of

things around us.-

From the Rhone, that empties in the South-east of France into the Mediterranean, a chain of mountains stretches in a south easterly direction to the boundary of Spain, most generally known by the name of the Cevennes. Although but of medium height, the air, even in summer, is strikingly keen and cold in their more elevated regions, while an almost tropical heat prevails in the valleys. Large herds of neat cattle graze on the extensive pasture grounds of the higher mountains; while on the lower ridges, numerous flocks of sheep are raised.

In the valleys the culture of silk is the chief source of income, and the mulberry tree appaints all other fruit and shade trees. Still even here you meet with the entire southern vegetation, such as, vineyards, olive, fig, and almond-trees, etc., while a little high-

er up, apple and nut-trees prevail; above these, whole mountains are covered with chesnut-forests, or evergreens mingled with oak. an indispensible article of fuel; and finally on the highest summits are seen forests of beach and fir trees. The further you descend on the south side of the ridge, the more desolate, rocky and destitute of water does the country appear, while the weatherbeaten limestone-cliffs present a dreary aspect. Having traversed this part of the country, after six to eight hours' travel, you come to an exceedingly fertile plain extending to the sea,—the proper vine, and olive country,—which however does not present a very inviting prospect, owing to the preponderance of the greyish-green olive tree. In the marshy parts they cultivate rice, and nearer to the sea they procure salt from sea water. At the foot of the desolate mountain-range, but at the entrance of a most lovely valley, lies the town of St. Hippolyte, containing about 6000 inhabitants, in the "Departement du Gard," whose chief city is Nismes, numbering about 50,000 inhabitants, and distinguished for imposing Roman antiquities. Eight hours' walk from thence, in a westerly direction, and connected by a railroad with Nismes, lies Montpellier, the chief town of the "Departement de l'Herault," noted for its literary institutions, the beauty of its location and architecture, and its more polished manners, even among the common people. Between these two cities extends a fruitful plain, known by the name of "la Vannage," in which the city of Lunel is situated, famous for its wine.

At the distance of three to five hours' walk from St. Hippolyte, in a north-easterly direction, you encounter the busy towns of Anduze and Alais. From the latter to Nismes, a long and populous plain is seen stretching away, watered by two rivers, called Gardon, over which, below their junction, the famous Roman aqueduct passes, known by the name of "Pont du Gard." This plain. together with la Vannage, in the valleys of the Cevennes, forms the chief dwelling-place of French Protestants. In our vicinity, moreover, the romantic city of Sauve is remarkable for its historical reminiscences; this being the only place, where in the year 702, after Charles Martell's victory over the Saracens, the latter are reported to have been spared. To the present day, a portion of the inhabitants are distinguished by the dark color of their skin and their Saracenic features. So much concerning this region, with which the history of French Protestants is so intimately con-The inhabitants are a hardy, well-formed race, in all probability mainly of Celtic origin, mixed with the ancient Gauls. The language spoken, is the Languedoc Patois, differing so much from the pure French, that I frequently met with persons in the mountain regions, especially women; the could not even understand French. On the whole they are a rough and but little civilized community, strongly attached to the ways of their forefathers, industrious, of a sound judgment, very selfish and avarisions. yet temperate and chaste; an intoxicated man or a dishonored

maiden being rarely seen smong them.

At an early period the Reformation gained an entrance among this interesting people, making many converts in Languedoc. where in the 11th century the Albigenses, and after them, the Waldenses had established numerous congregations. They furnished a vast number of martyrs; for as early as 1540 the most barbarous executions took place at Merindol and Cabrires; and with the consent of King Francis II., whole villages were destroyed, and thousands of men, women, and children, were butchered under the pretence of religion. The reformation, notwithstanding all this cruelty, spread with astonishing rapidity over France; fires and

faggots being no where able to arrest its progress.

While in the year 1550 there was but one single Reformed church in France, in 1561 they already numbered more than 2000. At first the meetings were kept in secret; the first are said to have been held in 1540, at Paris, in St. Jacque's street. The number of adherents to the doctrines of Calvin and of the excellent Theodore Beza, continually increased, among whom were the queen of Navarre, Jeanne d' Albret, and her son, the subsequent king, Henry IV., the prince de Conde, admiral Coligny and others. During the reign of the weak and bigotted king Charles IX, followed that horrible St. Bartholomew's night of Aug. 24th 1572, when, throughout France, all who were known to be Protestants, were seized and cruelly butchered; Admiral Coligny being one of its first victims.

Although the number of martyrs in that terrible night was incalculable, yet many escaped; some of whom went to Germany and England, while others secreted themselves in their own country. The latter were the more readily left unmolested, inasmuch as policy compelled the court to adopt more lenient measures, when they found, what universal execration the Bartholomew massacre had excited all over Europe. Moreover, Charles IX having died, and his successor, Henry III, being murdered by a monk, Henry IV, King of Navarre, ascended the throne, who, although induced by motives of policy to become a Catholic, yet in 1589, by the famous edict of Nantes, granted to the Protestants, liberty of conscience and religious worship, as well as admission to offices of state. They now enjoyed peace for almost an entire century, till 1685, when the above mentioned edict was revoked by Lewis XIV. Then it was, that the Cevennes, and the surrounding provinces became the theatre of the most sanguinary excesses. The king, desirous of converting the Reformed Christians by the sword, actualis dragoons into their towns and villages; all, who here showed any resistance, were not only tortured in the most horrible manner, but systematically impoverished and reduced to beggary. Many feigned conversion; while others emigrated, at the imminent hazard of their lives, into England and Germany, where they were well received, especially in Prussia by its great Elector, and where they founded French colonies and

churches, some of which exist to the present day.

A great part, however, being driven to extremes by those so called dragonades, and prevented by force of arms from emigrating, gradually began to oppose force to force, which brought on, one of the most dreadful civil wars recorded in history. unfortunate people, who were styled "Camisards," having for a long time suffered themselves to be slaughtered like lambs, were finally driven by despair, to resist by force of arms, the barbarities practised by the clergy and dragoons, and were soon brought under the fanatical sway of enterprising leaders, and of numerous prophets, who arose among them. It appears to be a well-established fact, that these prophets were not impostors; but, whether the spirit, that enabled them to discern traitors and predict future events, and led them to offer a bloody resistance to government, even though under the semblance of justifiable self-defence, was a truly christian spirit, is of course another question. It is certain, that the Camisards, since that period, practised as great excesses against the Catholics, as they had themselves endured. country now was soon converted into a desert; towns and villages were reduced to ashes; all the inhabitants of some districts forcibly transferred to other regions; the scaffolds, and the stake were unceasingly in operation; the galleys were crowded with unfortunate Protestant men of all ranks, and in the prisons were groaning their not less tormented women. And yet, those who remained, would not give up their "meetings in the desert," as they were styled, i. e. under the broad canopy of heaven, nor their sanguinary opposition. For a long time they maintained their position in the rocks and caves of the Cevennes, more than once routing whole armies, and causing citles, like Nismes, to quail before them. This dreadful war was finally and solely terminated by negotiations with the principal leaders; still, however, the Reformed worship continued to be interdicted, and persecutions, though of a less sanguinary character, were kept up, until the commencement of the French revolution in 1789; and even as late as the year 1750, a Protestant minister, happening to be at a post-office near St. Hippolyte, while just attempting to escape through a chimney, was shot by a guard through both cheeks, and then carried to Montpellier and hung, as the last victim of those bloody persecutions in this region.

A whole century has since elapsed, but the recollection of those dreadful times is still fresh in the minds of the Protestant population. People will show you, with an involuntary shudder, and with a pride far from christian, the battlefields of the Camisard

war, and rage sparkles in the eyes of the Cevennoles, those easily excited southern temperaments, on passing a tower, where a grandmother had pined in prison, or a cave, from whence a grandfather was dragged to the scaffold or to the galleys; or a former preaching station in the desert, where a whole assembly were surprized and cut down by dragoons, in spite of the sentinels stationed all around. Such stories are handed down from one generation to another, and the Cevennole delights to relate them to strangers. Some years ago, when about to preach for the first time at Monoblet, a neighboring village, I was shown the identical spot, where the last gospel minister of this region fell, in such a tragical way, into the hands of the soldiers. On another occasion a tollgatekeeper, who probably recognized me as a foreign Protestant clergyman, detained me, in order to point out to me a battlefield in the vicinity of St. Hippolyte, where the greater part of the garrison of this city, which had made a sally, were cut to pieces, all to one man, a drummer, who on his return, having given in his report, was hung on the spot, by order of the commandant, for having taken to his heels.

Near the shores of the Mediterranean a city is built, surrounded on all sides by marshes, and of a remarkable appearance; as you approach the town you see nothing but immensely high walls, interspersed with a great number of delapidated towers. The name of the city is Aignes-mortes (dead waters), built by Lewis IX according to the model of the city of Damietta in Egypt. At the time it was built, it is said to have stood on the verge of the sea; but now it is more than an hours' walk from the shore. During the time of the dragonades, the unfortunate wives of Protestants were shut up in a mighty, capacious tower of this city, which had formerly served as the citadel, and now had to answer the purpose of a galley for them. Many stories are told concerning the horrible torments, which these poor women had there to endure; but with sparkling eyes, the inhabitants of La Vanage relate what one of their ministers in those days, Paul Rabaut, ventured with heroic fidelity, for the benefit of these women; how among other feats he one day, in the garb of a baker's apprentice, contrived to enter the tower, and to administer the holy sacrament to the poor prisoners.

What are styled the "congregations of the desert," are not less remarkable historical monuments of those times, when Protestantism, being banished from every town and village, was reduced to the necessity of establishing itself in mountain wilds and in the solitudes of extensive heaths, and to appoint "preaching in the wilderness." On certain days and in certain places secretly appointed beforehand, the Protestants of a district, men and women, aged people and children, would meet together, under various pretences, and frequently travelling by very circuitous routes, to cel-

ebrate their religious worship in the open air. They had to proceed with the greatest caution, in order to escape the keen eye of government; and they usually appointed sentinels on every side, who at the least appearance of danger, gave a note of warning, whereupon the whole congregation would immediately scatter in every direction, or retreat into secret hiding-places. Still, it frequently occurred, that such a meeting in the desert, being betrayed, was suddenly attacked by a band of soldiers, who at once converted the tranquil scene into a horrid butchery. Whoever escaped the carnage, was carried off to a dreadful execution, or to the perhaps still more dreaded galleys, or escaping, all covered with wounds, had to breathe his last in a lonely cave, or when arrived at home, was recognized by his wounds, and dragged away, to suffer the same tortures with his unfortunate brethren. To this day the remembrance of these irruptions is all alive in the hearts of the Protestants; while the meetings in the desert have mostly ceased, since religious toleration has permitted Protestants to rebuild their ruined temples,—only Catholic places of worship be-

ing here styled churches.

Still in some of the affiliated villages, the minister of the parish is even now expected to preach once or twice a year in the desert. I have several times enjoyed the opportunity of preaching such sermons myself, and always with peculiar emotions, which may serve as an apology for interrupting the thread of my narrative in this place, in order to furnish a more detailed description of such a desert-sermon. Last fall, a minister had requested me, to preach for him, at one of these stations, within a short hour's walk from Having been informed, that the place of meeting was to be under a majestic evergreen, near to a village called Malignos, I accordingly proceeded thither at 10 o'clock, accompanied by a beloved Jewish proselyte, and my oldest son. We were the first to arrive on the spot, which was well chosen, surrounded on all sides by rising ground, on one side a lovely valley with meadows and vineyards, on the spot itself several large evergreen trees, and overhead the magnificent dark blue southern sky. After a while, we first saw the feeble and crippled approaching, who had to start earlier than the rest. Soon after, we beheld a train of worshippers advancing in a valley; others suddenly appeared on the summit of a hill, while others were bringing chairs from the neighboring villages. Finally an ass arrived, carrying the portable pulpit, the parson's robe and the requisite books. The pulpit was then set up under the expanded branches of an evergreen; in front a platform and chairs were provided, as seats of distinction, for the ministers, elders and deacons present, and behind them the people were seated in the form of an amphitheatre to the top of a little rising ground, a sight, which strongly reminded me of certain pictures I had seen, representing Christ preaching his sermon

on the mount. A peculiar sensation came over me, when, as soon as I began the first prayer, every eye was turned up to the blue canopy of heaven, to Him who dwelleth not in temples made with hands. I then took occasion from the splendid scenery around us, to treat of the far more glorious heavenly kingdom, and of the necessity of regeneration, without which, a man may as little see the kingdom of God, as the blind can see the works of creation all around him. The attention of the hearers was devout and solemn, which leads me to hope, that the Savior commanded his, blessing to rest on what was spoken.

We shall now offer a few remarks, to show, how the present condition of Protestants, after having again obtained their liberty of conscience and worship, has gradually been induced. Subsequently to the days of the congregations in the desert, things generally took such a turn, as they did in Israel, after the death of Joshua: (Judg. 2, 10.) "All that generation being gathered unto their fathers, there arose another generation after them, which knew not the Lord, nor yet the works, which he had done for Israel." A dry rationalism, a barefaced skepticism, an empty formalism by degrees supplanted the vital religion of the fathers, their obedience of faith and their bold confession of the truth.

The clergy, educated in rationalistic universities, contributed, their part towards converting vital Christianity gradually into an unmeaning but fanatical Protestantism; and soon it came to pass, that men were ready, at a moment's warning, to shoulder their muskets and sacrifice their lives in defence of Protestantism, while at the same time they quietly suffered one truth after the other to be set aside, until eventually nothing was left beyond a dry system of ethics and an empty formalism. Finally, about fifty years ago, there were but six men left, who publicly confessed Christ, altho' the Savior may have reserved to himself a number of secret worshippers, who had not bowed their knees unto Baal. that period, moreover, the Brethren's church commenced her operations in the South of France; the labors especially of the late br. Buchman, as well as at a subsequent period, those of the late br. Merillat, appearing to have been singularly blest. The fact, that the Savior, in general, appears to have graciously designed to employ "the little strength" of the Brethren's church in commencing the work of gospel witnesses in many a field, where, at a later period, she was to be backed by more efficient powers, or to be released by them, as it were, from further responsibility, was re-iterated in this instance, when particularly English missionaries of different societies, and more especially of the Wesleyan Methodists, were sent over in great numbers, in order to testify among this dead generation, with power and fidelity, concerning the Savior of sinners. The South of France is doubtless under great obligations to these foreign missionaries, because through

their agency, the Savior has infused new life into his almost defunct church in this region; and although their labors at first appeared to yield fruit but sparingly, yet by the gracious operations of the Holy Spirit, awakenings were constantly multiplied, and many a soul, at this day in fellowship with Christ and enjoying His salvation, is, under God, indebted for these blessings, above all, to the Wesleyan Methodists, the evangelical society of Geneva, and other churches and associations in foreign parts. Nevertheless the fact ought not to be overlooked, that the Lord himself had mercy on his people, and poured out a new measure of his Spirit on this valley of dry bones, which is especially proved by such revivals as occurred, without the intervention of any human The following striking instance will corroboragency whatever. ate this assertion. In the small village of Rochegade, in our "Departement," there dwelt, about thirty years ago, a wealthy peasant, named Bary, who is still living. At that period all around him were wrapt in spiritual darkness, while he himself, by carefully reading the Bible, gradually obtained a knowledge of his lost condition, and finally comfort and joy to his disconsolate soul, in the free grace of God, as manifested in Christ Jesus. His spiritual experience, as well as his convictions based thereon, must have been very powerful indeed, to enable him not only to endure scorn and derision of every kind, and to be pitied by his acquaintances, as a fool, but also to sustain his mind, under the firm belief, that he was possibly the only mortal in the world, who entertained such thoughts and feelings, and yet notwithstanding could not Thus far he had encountered no one, . think and feel differently. that could as much as understand him; nor had he ever come across a manuscript, or a book, from which he might have inferred the author to share his own views, which were so surprising to himself and so irresistible; the Bible, the liturgy of his church, and the experience of his own heart, being the only sources, from whence he had derived his convictions. One day, however, he happened to obtain a work, written by a believing Christian at Geneva; and Oh! how amazingly great was his joy, on discovering, that there were people besides himself in the world, that thought and felt as he did. Reading this work, putting on his hat, pocketing a few dollars, and running posthaste to Geneva, a distance of about 300 miles, was all done in a trice. His wife, now likewise an aged and genuine Christian, one day told me the whole story herself, and then added: "I had all along considered my husband a fool; but when I saw him acting thus, I thought: O' my God! now I shall never see him again: now he is gone raving mad." It may well be imagined how this visit to Geneva must have strengthened good Bary's faith, and I will only remark in addition, that he is no longer alone in his little village, and that he even enjoys the pleasure of knowing and esteeming the pres-25\*

ent minister of his parish, as a believing brother in the Lord. Thus it happened, that by and without his witnesses, the Lord infused new life into the dry bones, and at this day probably but few villages, inhabited by Protestants, can be found, where you will not meet with at least one soul, but frequently with greater or smaller societies, that have arisen unto newness of life and are now living unto the Lord. Moreover the Lord, especially during the last ten years, has also awakened a great number, particularly among the junior ministers, and what is still more striking, not a few of such, as had studied at decidedly rationalistic academies, so that kindred spirits of those academies have already complained, that the young clergymen sent out by those institutions, were almost exclusively imbued with pietistic tendencies. Even among the higher ranks, vital Christianity has gained quite a number of converts, and it is a memorable fact, that at the Synod, held two years ago at Paris by the Reformed church, to which the individual congregations had deputed a considerable number of clerical and laymembers, the believing party at first formed a feeble minority, but during the session of the Synod actually gained the majority.

To return to the "Departement du Gard," it is hence a delightful fact, that the gospel is not only now preached in its purity in a great many places, but that there is genuine vital piety among the people, which, blessed be God! is still on the increase. True, there is yet much that remains to be effected; not only are the children of God in those places still "the little flock," but there are even entire districts left, where the gospel could not yet obtain a firm footing, and where night still reigns supreme in the hearts of the shepherds and of their flocks. Thus last year on Easter Sunday, persons were seen playing cards in the choir of a village church, during divine service; and there too, recently, a minister laboring to convince another of the necessity of doing something to arouse their people from their carnal slumbers, received for an answer: "Ah! my dear colleague! let them enjoy their nap!" But even in that region, the field seems to promise a apeedy harvest; at least, when this spring we sent them a minister of the national church, to preach the gospel to them, the whole population followed him from one pulpit to the other, and could not cease to express their glad surprize concerning his doctrine of

the free grace of God in Christ Jesus.

Although these revivals must be ascribed to the zealous efforts of godly men of the most different sentiments and of various societies, still this very coincidence of missionaries of such diversified opinions, laboring in the same field, unfortunately proved, in not a few instances, an obstruction to the development of vital religion, by causing men, instead of seeking after the one thing needful, to become involved in scholastic contentions and subtile specula-

tions about non-essential matters. Without in any way assuming, that the motives of one or another party were insincere, it is yet sufficiently evident, that each would endeavor to put forth its peculiar doctrines, just in proportion as its advocates were convinced of their truth and importance. Hence arose controversies, divisions, and sects of all kinds; and when we remember, that missionaries of seven or eight different societies encounter each other in our "Departement" alone, and that even the sincere are but too easily beguiled by a zeal not purely spiritual, and motives arising from secondary considerations, we can the more readily conceive of the deplorable dissentions prevailing among our awakened population. The "Departement du Gard" became in a sense, the arena, on which the christian societies of Europe met in conflict, and although every effort be made to keep clear of such a contest, you would be often drawn into it even against your will. Blessed be God! things are now beginning to take a different turn, which is more especially owing to the salutary influence exercised by the "Evangelical Alliance" formed in 1846 in London, which became, as it were, the cemetery, where the different religious parties have begun to bury their dissentions; and although some of these parties still stand aloof from said alliance, as for instance, the Quakers, and the Plymouth Brethren (or Darbyites, as they are sometimes styled, from their principal leader), yet by the others joining the covenant, these have been placed in so isolated a position, that they will hardly be able to maintain their ground any length of time, at least if they be true members of the body of Christ. A charming evidence of the blessing, which the Lord has already caused to rest on the "Evangelical Alliance," and of the need of such an association, which, after the long conflict, had been felt by many to be a desideratum, was seen in the general meeting of the faithful of our "Departement," which we had convened at St. Hippolyte on the 4th of last April.

Ministers of the National, the Methodist, the free church etc., as well as lay members of all denominations met in vast numbers, and even two delegates of the evangelical church at Lyons, consisting almost wholly of converted Catholics, made their appearance. It was a great privilege for me, as a Moravian brother, to be appointed the president of this interesting meeting. After I had preached an introductory sermon in the first meeting, one speaker after the other addressed the assembly; and such was the spirit of love and unanimity poured out upon us, that the general harmony was not disturbed by a single dissonance, and that all were impressed with the desire of witnessing more of such blessed conventions. We shall now probably soon be summoned to attend another similar meeting at Vigan.

Now although the missionaries of nearly all parties have succeeded in gathering greater or smaller congregations, still a great

majority of awakened souls remain unconnected with any party, while at the same time, the tie connecting them with the national church, has become very slack. While the efforts made by sectarian leaders to gain them over to their party, on the one hand, raise suspicion in their minds, the cold formalism of the national church repulses them on the other, so that for the moment they, strictly speaking, belong to no church. Although some may be influenced, more than they themselves are aware, by the unbridled spirit of the times, still it is a fact, that others were induced by the painful experience they have passed through, to occupy their present position. They have seen, whither men are carried by extremes, and what the National church offers them, does not, and cannot satisfy them. Moreover they have witnessed the sad effects of anarchy among the Plymouth Brethren, and therefore long for another state of things, and for a speedy reformation of ecclesiastical affairs. I feel satisfied, that what they are in quest of, they might find in connexion with the Brethren's Church; but at the same time. I believe, that a regular congregation of the Brethren could not very readily be established here.

My present sphere of activity embraces two particulars: 1, My charge here at St. Hippolyte, and 2dly my itinerant labors. When first I arrived at St. Hippolyte, seven years ago, I found but a feeble remnant of the societies formerly superintended by the brn. Schafter and Mentha. In addition to the twelve to fifteen souls of which they were composed, I found here a little society of separatists, as well as a few piously inclined members of the National church, among whom br. Camille Chante, teacher of a public school, deserves to be specially mentioned, who was then the leader of that flock, and has since joined our society. This society now and for several years past, numbers thirty souls; but about twice as many christian friends are in connexion with our church, some of whom are separatists, who would not be inveigled by Plymouthism, while others are members of families recently awakened, and others again the fruits of a late almost general revival, which, however, suffered a severe drawback by the revolution in Paris, in 1848, when many, being immersed in politics, were drawn aside from seeking the One thing needful. Nevertheless there is still a goodly number of souls left, as fruits of that distinguished revival, and many were at that period pierced by the arrows of conviction, who, we trust, will yet become the Savior's property. These souls, thus awakened from time to time, have, by uniting with the evangelical alliance, become one flock, forming a close bond of union among themselves and with me, without separating from the National church, or forming a separate society. yet availing themselves of my ministrations, in the word and sacraments. One of our pastors, a young and truly awakened man, has also joined the alliance, who is so much the more endeared to

us, as we have reason to consider his conversion an answer to our prayers. When his father and predecessor died, about four years ago, he had just returned from the academies at Geneva and Strasburg, bringing along with him opinions, which we little relished, and which still less edified us, when introduced into his sermons. Notwithstanding all this, however, a strong party soon arose in his favor, chiefly out of regard for his deceased father; even the women in the street fanatically threatening, that, in case of his rejection, they would resort to a riot and throw up barricades.

The awakened souls, as well as another party, would have preferred an experienced Christian, and many had begun electioneering operations with this intent. I then convened a prayer-meeting the evening previous to the election, and in my introductory address, directed the attention of the brethren to this point, that it did not become us to prescribe to the Savior, but that our sole duty was, to be eech Him, to give us a man after His own heart, whom He would select; and then I called upon all the brethren present to pray in succession. We were favored with such an overwhelming sense of the Savior's gracious nearness, that we all retired with the conviction, that our prayers would be granted. Now when the result of the election, which turned out contrary to our wishes, was published next day, we were nevertheless full of joy, and now unanimously resolved to pray for the conversion of our young minister. And lo! Scarcely three months had elapsed, before we perceived an extraordinary change in his discourses; the work of grace, which the Savior had commenced in his heart, developed itself with surprizing rapidity; and although. he was now called to endure much reproach and opposition, he yet remained firm, and is now a dear disciple of the Savior, and a faithful shepherd of his flock.

In addition to those souls, connected with the more extensive sphere of the evangelical alliance, there is still a considerable number of others, who attend our meetings and are thus more or less united with us. Among them are found some truly pious people, others, who have evidently been brought under the gracious influences of the Holy Spirit, and although some attend in a thoughtless manner, or from mere habit or earthly motives, as for instance, a woman, who regularly attends the meetings in winter, in order to save her light at home, yet these things ought not to discourage us, while we have seen another, deeply intrenched in self-rightcousness, coming for seven years, not to hear, but to make a display of her piety, in whose heart eventually the seed of the kingdom fell, and bore fruit in newness of life. Moreover soldiers of the garrison stationed here, frequently came to us; one of the subaltern officers is a converted man, who, by distributing tracts and new testaments and reading the scriptures, is doing much.

good in the barracks. The captain-adjutant too, a very interesting character, attends our meetings regularly, and one or two lieutenants not unfrequently. Some of the soldiers being natives of Alsace, whose native language is the German, the aforesaid subaltern one day requested me to preach to them in German; and on the day appointed, he came with fifteen men, mostly Catholics, who were delighted with listening to my discourses in their mothertongue. The meetings held on Sunday and Monday evenings are best attended, there being at times, more than 300 souls present. Sundays I have to hold forth twice, and frequently three times, besides once every Monday, Wednesday and Thursday. Moreover I am requested to superintend laborers' unions and christian evening associations in winter, and have many visits to pay, especially to the sick; so that opportunities are not lacking, to bear witness to the truth. The above christian evening associations have been specially blessed, and have greatly tended to the promotion of the kingdom of God; they have likewise taught us to know and love each other more, and thus in our united strength; to undertake many an enterprize, which an individual could not have accomplished alone.

These evening associations soon gave birth to one profitable work after the other; a circulating christian library, which I had already started at an earlier date, was enlarged, and rendered to the reader free of charge; a Sunday School was opened; a committee appointed for the Home mission cause, and another for the Evangelical alliance; and lastly a Protestant hospital was founded, through the agency and under the supervision of our dear brother Jules Bousquet, who sent to Paris for a deaconess to serve as matron or manager. Every Sunday morning divine service is publicly performed in this institution, being alternately conducted

by our aforesaid young minister and myself.

My labors abroad are confined to the simple preaching of the Word of God, and in seeking and cultivating christian fellowship with others, while the proper cure of souls is wholly out of the Many opportunities are afforded to me, in the vicinity of St. Hippolyte, of preaching the gospel in pulpits and saloons For several years I went every fortnight to Ganges, to hold a meeting on Sunday, and since then, I have also preached in the church of that town. At Samine, where the Revd. Mr. Kleinhennig officiates, I have frequently been permitted to ascend the pulpit, as well as in other adjacent villages, in one of which I for a season, during the illness of the clergyman, supplied his place. At Vigan, the saloons of the free church and of the Methodists are always at my service; at Anduze, I am on the most intimate footing with the venerable pastor, Soulier, and preach in the Methodist hall; at other places we also have established meetings, where one of the members of our home mission committee officiates. At St. Jean du Gard, where we encounter violent opposition on the part of the consistory, there appears to be a delightful field of labor opening for us. I am intimately connected with the clergymen of different villages, particularly with the energetic pastor, Dedre, from whose residence I have already twice penetrated into the "Departement de l' Ardeche," and preached at two places. and at a third attended a ministers' conference. Most of my acquaintance abroad, reside at Nismes and Montpellier, and in the intermediate towns. At Nismes I usually hold the public meeting in the Protestant Infirmary; I am also, at every visit, requested to officiate in the private meeting, commenced by our late br. Mentha, and now conducted by the venerable pastor, Soulier; when the remnant of br. Mentha's former little society, together with other, chiefly young persons, are sure to attend. With several ministers, and other christian friends at Nismes, I am in fraternal fellowship. At Lunel, the pastor, Revd. Mr. Basil, generally offers me the use of his pulpit, when I preach three times on a Sunday. The same is done by the pastor of Codognan, who causing the bell to be rung on my arrival, the peasants, dispersed over their fields, at once know, that a stranger has arrived, to hold service in the evening. I am very much attached to the dear and numerous flock of awakened souls at that place. In Montpellier too, where the pastor, Lissignol, receives me with special affection. I have many a valuable acquaintance. I have not yet been able to visit my christian friends in Marseilles. In Lyons, I have preached occasionally in the evangelical chapel, in the suburb of Croix rousse, notorious for its communism, and in the city proper I have addressed a select number of pious

In closing this report, in which I have endeavored to furnish an intelligible description of my sphere of labor, and of my feeble efforts in this field, I would commend myself, my dear partner and our christian friends in these parts, to the kind and prayerful remembrance of the Brethren's congregations.—

### GENERAL CHURCH INTELLIGENCE,

er WEEKLY LEAVES, communicated by the U. E. C., from the 20th of June to the 17th of July, 1852. (No. XXV—XXVIII.)

1. From letters of br. Bonatz, dated Shiloh, April 25th, and of br. Teutsch, whose advices from that station came down to the 9th of May, we learn, that, although the prospects of peace were not yet realized, and their immediate neighborhood was still unsafe, our missionaries had, under the divine protection, remained unmolested by any further incursions, and were in the enjoyment

of pretty general health. The passion-week, in the absence of the garrison, which had just at this time been ordered elsewhere, they were enabled to solemnize in peace and quietness; and they felt it a special privilege, to be favored, after a long interval, to velebrate the holy communion on Maundy-Thursday, with their congregation; when their little communicant flock wept tears of grateful joy.—At Enon also, agreeably to a letter from br. Lehman of the 8th of May, our brethren and sisters had been thus far undisturbed, and in reasonable health. Br. Theodore Kuester, after a very trying journey from Fort Peddie, had reached Clarkson on the 17th of January.—

2. Br. and sr. Wuensche and the widow sts. Voss and Sand from Surinam, on the 15th of June arrived safety in Holland. On the 21st of June, br. and sr. Weiberg sailed from Nieuwendiep for Surinam; the brn. Mosebach and Gork, after a short and prosperous voyage, had arrived on the 21st of May at Paramari-

bo. Our missionaries there were all well.

Br. Lundberg at Bluefields, on the Mosquito Coast, in a letter dated May 11th, writes: "On the 12th of April we had a narrow escape, our kitchen-chimney being in a blaze, and the roof beginning to take fire. Br. Pfeiffer, who was at home alone, succeeded in extinguishing the flames, but not without having burnt his right hand severely.—On the 2nd of January we had an examination of our day-scholars, which proved more satisfactory than the last. It is difficult to get the children to speak loud, and we regret, that they consider it unnecessary to sing. Br. Kandler, assisted by a German carpenter and a creole, was endeavoring, before the rainy season, to finish a building for the church and school, the house, hitherto occupied, being ready to fall.—

4. At Fairfield, in Jamaica, on the 20th of May, the corner-stone of a new school-house was laid with the usual solemnities. In this island, business appears to be at a low ebb, which likewise affects the internal state of the mission unfavorably. Br. and sr. Aug. Clemens, and sr. Jueling,—the latter for the Danish West Indies,—sailed from London on the 17th of June. Br. and sr. Coleman, returning to Europe on account of their health, reached London on the 15th of the same month. Br. and sr. Hartwig of St. Thomas—arrived on the 10th of June at Salem, N. C., as

their future place of rest.—

5. On the 12th of June the Harmony, with br. Kretschmer on board, sailed for Labrador, attended by the best wishes and prayers of our London congregation.—

EF MINISTERS' AID SOCIETY :--- See there page of the Obver.

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### THE

# Moravian Church Miscellany.

MO. 10.

OCTOBER, 1852.

Vol. 3

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# BETHLEHEM:

# PUBLISHED (MONTHLY) FOR THE CHURCH OF THE UNITED BRETHREW.

Apply to "The Editor of the Moravian Church Miscellany," at Bethillien; Also: to Revd. David Bigler, No. 528 Houston st. N. York; and to Revd. Edw. Rondthaler, No. 74 Race st. Phila.; Landaster, or at the Brethren's Establishments at Nazareth, Litiz; etc., Penna.; and Salem, N. Carolina.

# E ONE DOLLAR A YEAR.

JULIUS W. HELD, PRINTER, RETHLEHEM, PA.

# Moravian Boarding School

AND

# CLASSICAL SEMINARY FOR BOYS AT NAZARETH HALL, PA.

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COLLECTIONS AND SUBSCRIPTIONS lowards the Missions of the Un. Brethren received at the Missionary cy at Bethlehem in September 1852.	Agen-
Inrough br. C. F. Seidel, collection at Dr. Choule's	
Church, Newport, R. I., after missionary sermon Through br. Jacob Rice, donation of br. James Creeger	20 —
towards foreign missions Contribution of Ohio Missionary Society	5 —
Through br. Peter Ricksceker, collection after Mission	48
ary Sermon at Hopedale	5 —
This year's appropriation of Soc. for Prop. the Gospel 86	000 —
ponation of sr. C. Suess, Graceham, per br. A. Reinke	2 50
Donation of br. Ph. Schmidt, Ohio, for Greenland Miss.	
per br. C. F. Seidel PHILIP H. GOEPP, A	5 gent.

ERATUM. This No. for October should have been marked No. 10.—as on the cover.

### THE

# Moravian Church Miscellany.

MO. 9.

ODTOBER, 1852.

**VOL.** 3.



Negroca sutting Sugar-Cane.

# Foreign Missions.

(From "Periodical Accounts.")

#### WEST INDIES.

Among the subjoined communications from Jamaica, will be found the continuation of br. Buchner's narrative of a series of visits paid by him to our several stations in that island; also the commencement of his report of the progress of the Elementary Schools, during the year 1851. Both will doubtless be read with interest and thankfulness, as inducing the conviction, that the work of the Lord is still proceeding among both negroes and colored people, through the instrumentality of our Church; and that both money and labor have been hitherto well bestowed upon the humble institutions, which have for their object the rescue of sources.

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thousand poor children from the ignorance and barbarism, to which they must otherwise have continued to be exposed. That the funds placed at the disposal of our Brethren for this purpose, have been carefully and judiciously expended, will be evident to all; and this will operate as an additional incentive to further liberality. Meanwhile, our warmest thanks are due, and are herewith tendered to our Christian friends, who have assisted us in this labor of love; and not less to the juvenile collectors in our own congregations, whose willing efforts have been so manifestly accepted and blessed by the Friend of children.

## Extract of a Letter from Br. J. H. Buchner.

FAIRFIELD, December 18th, 1851.

### DEAR BROTHER:

I gave you, in a former letter, a short Report of my visitation in several of our congregations, and remember my promise to complete the same before the end of the year. As I have lately visited all our remaining Stations, I am now enabled to redeem my pledge. Allow me first to make some general remarks on the

state of the country and the churches.

Last year, about this time, the distressing accounts of the ravages of the cholera reached you, and excited your lively sympathy. It was hoped by us and the friends of the Mission, that this visitation would be the means of arousing many sinners from their spiritual sleep, and of producing a revival in the various churches. Such indeed appeared to be the case, as long as the fear and the excitement lasted; but, though these ends have no doubt been obtained in individual cases, in general the result has not been as favorable as we anticipated. The cholera still continues its ravages on the north side, and in the interior of the island; for, only a fortnight ago, six members of our congregation at New Fulneck died on an estate called Ipswich, but the anxiety and alarm appear to have subsided; the plague is scarcely spoken of, and many seem to have sunk back into their former carelessness and indifference about the salvation of their souls. It is a pity that it should be so; but it is another proof of the truth, expressed in one of our hymns: "No heart e'er was broken by Sinai's thunder,-But rocks, at the message of peace, cleave asunder." Not the judgments of the Lord, but faith in His dying love is able to subdue the rebellious heart of man.

The state of the country in general is still frequently spoken of as lamentably depressed; but I think there can be no doubt, that we may look for better times, and that matters generally are improving. Estates are fast passing out of the hands of absentee

proprietors into those of persons residing here. The increase in the importation of goods is likewise an indication that trade is

improving.

The negroes, most of whom are independent freeholders, are evidently getting on pretty well; and there can be no doubt that they might do much better, if, with their frugal habits, they possessed the energy and the diligence of the white man. Their few wants being once supplied, they do not appear in general to have any desire to acquire more substance by labor, but are satisfied to remain what they are, and rather to enjoy ease and contentment. Ignorance and low habits, coupled with the influence of the climate, seem in a great measure to be the cause. A few among them constitute an exception, and I have good hope, that time and instruction will gradually work a change in many of the young. As much as we would oppose a covetous and ambitious spirit, we cannot help wishing, that they might seek for more of the comforts and decencies of life, better houses, better clothing, etc. And indeed religion is closely connected with it. Should I take you into many a negro house, and shew you how the family is disposed of, you would despair of any advance in morality and decency. There is certainly a great improvement already perceptible, as numerous neat and decent cottages on the road-side would convince you; but very much is still to be desired in this respect. Very frequently you see (as is so often the case with ignorant people) an attempt at respectability degenerate into extravagance, and that which is immaterial preferred to that which is essential. For instance, many a couple that comes to be married would astonish you by their genteel appearance, but if you were to follow them to their home, you would wonder that any one laying the least claim to respectability, could live in such a house. These contrarieties are very common, and only true religion and a consequent advance in civilization will gradually correct what is amiss in this respect.

Of the state of religion among the negroes, it is difficult to form a correct estimate. There is no religious excitement such as was perceptible at one time, but there is likewise less of that bold and lawless spirit of which many had to complain a few years since. Worldly amusements and negro superstitions are not so frequently heard of as they were, and I am inclined to believe, that the cholera has, in this particular, exercised a decidedly salutary influence. The ministers, of various denominations, with whom I have been conversing, speak much more hopefully, some decidedly so. The places of worship and schools are everywhere well-attended; and though there are always a number of cases requiring the exercise of church-discipline, they are not multiplying, and there are very few, who, from absolute indifference, would dissolve their connexion with the church. But, on the other hand,

we see very little decided spiritual life, and very few cases of awakenings; and though many may do what they are told to be

their duty, we observe little zeal for the cause of God.

New Bethlehem, whither I went to attend a Mission-festival, is one of our smaller congregations, though it numbers young and old about 800 souls. There are two churches in the immediate neighborhood, which were built after the establishment of our station. Br. Heath, who labors in this place, stands upon the most friendly and brotherly footing with the pious clergymen of these churches. The congregation is not increasing, but it maintains its standing. The place itself is one of the most delightful and healthy spots on the St. Cruz mountains, and a wide prospect opens upon the whole plain of St. Elizabeth. I preached there on a Sunday, to a very attentive congregation, numbering among its members a Coolie, who was lately baptized. I was edified by the conversation I had with one of the older members, whose child-like faith and simplicity reminded me of our Savior's words: "Hid from the wise and prudent, and revealed unto babes." the Missionary love-feast a goodly number were present, and they listened with great attention to the description which James Green. of Maidstone, who last year returned from Guinea, gave of that country. He spoke much of the state of the heathen in Western Africa, the conversations he had had with them on religious subjects, the objections which they made to the truth, which very much resembled those of the shrewdest infidels, and the state of the Mission in Akropong. He made a very suitable application of all this to the congregation, and called upon them to value the privileges they enjoyed. In connexion with the congregation at New Bethlehem, there are five country-schools in operation, and all of them are well attended.

I spent another Sunday at Lititz, and visited the three schools in connexion with that station. Though the congregation numbers above 1600, young and old, there is still a wide field here for Missionary labor among the many settlers scattered through the Savannah. There are several out-stations where br. Elliott preaches. I visited one of them, situated on the sea-shore, and

found a large company assembled.

At Bethabara, which boasts of one of the best churches in this country, br. and sr. Reinke have been stationed, during the absence of br. Spence, who paid a visit to England this year. The congregation is numerous; but many, and the best part of the flock, live as far as twelve miles from the church. Everywhere we find that those nearest to the house of God, are inclined to be the most careless; it is strange it should be so. There are, likewise, two churches of the Establishment in the immediate neighborhood, so that there can be no lack of instruction. Besides the regular school, another flourishing school is connected with that

station. Here, as in Fairfield, we have much cause to complain of the evil influence which a number of rum-shops, close by, exercise upon our flock; for again and again one or other is drawn aside by this temptation. A very great and valuable support to the Minister, are the national assistants; and in this congregation there are some that distinguish themselves by their ability and faithfulness.

Our congregation here at Fairfield, is very numerous. We number more communicants than in any other of our settlements; and this ought not to be a matter of surprise, as Fairfield is one of our oldest stations. You are so well acquainted with this congregation, and the various schools in connexion with it, that I do not repeat here what I have more than once reported to you.

Nazareth follows next. This is the highest point of the Manchester Mountains; and like all mountaineers, the people are rather of a rough cast. Br. Renkewitz, the resident missionary. often finds cause to complain of the rudeness which they at times exhibit. We have had much trouble of late with a number that fell into a superstitious fanaticism, believing themselves inspired' by God; and to this day it has not been altogether rooted out, though there are very few that have any faith in it. The old church, as you are aware, was removed from Nazareth three years ago, and now stands close to the Mission-house at Maid-The assistance the people gave at the time was very considerable, and much to their credit. The attendance in church and school is very large. With these continually exercising their influence, and God's blessing upon it, "the rough places shall be made plain, and the crooked straight." I met the helpers and chapel-servants some time ago, and was much pleased with their declarations. There are a number of valuable assistants among them.

New Eden, which lies 2000 feet lower, at the foot of the mountain, has a very different temperature. In fact, the heat there is at times quite intolerable; and a cottage in the mountains, which was built some years ago, is a most valuable acquisition to this place. The schools are well attended, and br. and sr. Coleman bestow much time and attention upon the young people, after they have left the day school. I saw the class he taught, most of them very intelligent young persons, and very attentive. The church. which was built only a few years ago, is the best building we have in Jamaica; and, though very roomy (for it will contain 1000 people) it was well filled. There are several sugar-estates in the neighborhood, and the population is very numerous. Though the congregation is rather large, there are numbers still living in the plain around, who never trouble themselves about the The neighborhood of New-Eden has welfare of their souls. been the sphere of the Brethren's labor now for nearly a hundred

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years; and in 1854 we shall celebrate our Centenary Jubilee of this Mission. Who can answer the question, how many souls, by its instrumentality, have been saved, and who will calculate their value?

The last station on this side is Bethany, where br. and sr. Cook are labouring. I am possibly somewhat partial to this congregation, having labored amongst them for several years, so much so as to be rather inclined to think and speak well of them. Their number is large; and they have, at all times, shewn much attention to the Word, and much affection and love for the Minister laboring amongst them. There are four schools in connexion with

this flock, and a fifth is likely to be opened shortly.

I have scarcely done more than name the different congregations; but your readers will gather so much from it, that it is a great work the Lord has entrusted to us here, and that it will require much labor and watchfulness to carry it forward. Indeed, we have ample room in Jamaica,—it is a most extended field, and whoever will labor in it, may find abundant work to do. The Brethren in Jamaica desire to be found faithful servants; and while they are actively engaged in the vineyard of the Lord, they feel themselves united in the bond of brotherly love. Upon the Lord's blessing everything depends; and may He accompany our testimony of His dying love, and the proclamation of peace and pardon, with demonstrations of His Holy Spirit.

# Extract from the Report of the Country-Schools in Jamaica, for the Year 1851.

It is now two years, since, upon our representations of the destitute condition of the children of our congregations, corroborating the appeal of an esteemed Christian friend, the London Association nobly and willingly came to our aid. It is gratifying to report, that twenty three schools have been opened since that time. and that the result is such, as to hold out every encouragement to continue the work. The schools are, on the whole, numerously and regularly attended; the progress of the children is satisfactory; and the result of our labors among them is to be seen in their conduct and their attendance in the house of God. The teachers have entered upon their duties with greater zeal and faithfulness, than we were at first inclined to give them credit for, and have, in most cases, earned our approval and confidence. The Brethren, who have regularly visited these schools, and attended to the religious instruction, feel themselves cheered by the success which the Lord has thus far granted them. There have been many difficulties in our way, and fresh ones are continually rising up; but, in most cases, these have been overcome by patience and perseverance, and the experience we have gathered only tends to

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strengthen our faith. For all this, we desire to return our fervent thanks to our gracious Lord. May He continue to regard and bless the work we have in hand, and may we His servants strive by diligence and faithfulness to approve ourselves in His sight.

Next to the blessing of God, we have to ascribe whatever good has been done, to the charitable assistance we have received from the friends of the Mission. In the name of all the Brethren and congregations here, we desire to express to them our cordial thanks for their kindness and liberality. They have cast their mites into the treasury of the Lord; they have lent unto Him, and He will remember and reward them. Meanwhile, we ask for a continuance of their bounty, on behalf of our black and colored population. Much has, indeed, been done; but it is not commensurate with the existing necessity. We would, therefore, continue to solicit the aid of our Christian friends, until, under their fostering care, a generation shall have arisen, not so helpless, not so ignorant, not so degraded as the present, but able to stand by itself and

help itself.

It is difficult to say much of individual schools, as the routine in them is so much alike. I will, therefore, give you first a general outline, applicable to all. The school is opened at nine o'clock in the morning, when you may observe the children flock together from every direction. It is quite common to see them come a distance of from three to five miles to school. Each of them carries his breakfast in a little tin pan. When the bell rings, they all fall into rank and line, and march singing into the school; a short prayer is offered up, and the business of the day commences with saying their Scripture-lessons, and being taught and questioned in Bible-history. Then follow the different lessons: reading, writing, and arithmetic. Now and then the instruction is interrupted by singing a lively tune. At twelve o'clock, the children turn out, assemble in different groups under the trees, and eat their breakfast, which generally consists of yam and salt-By half-past one, the school begins again; the girls are taught sewing, while the boys continue at their lessons till four o'clock, when the scholars disperse. The schools are all divided into classes, which are taught in turns by monitors and by the teacher himself. The religious instruction is given periodically by the Missionary, under whose more immediate direction the school is placed. The following particulars respecting some of these schools, may not be unacceptable:-

Holly-Hill, (Hatfield).—The teacher, a young black man, is deeply impressed with the importance of the charge committed to him, and labors with great energy. He is comparatively well-informed, and of studious habits, endeavoring to qualify himself still more for his office. The progress the children have made during the past year is, indeed, most satisfactory. Many read

with perfect case, and correctly. Their copy-books are without a spot, and the writing is very good. In arithmetic, they are comparatively much advanced; I heard the children put questions to one another, which I should not have ventured to put to them.

There is a tife and activity in this school, which is rather uncommon. At the Christmas-examination, the children shewed an emulation which was most pleasing, and there was one colored bey who distinguished himself among all the rest by answering every question, even on the rudiments of grammar, with promptness and readiness. The school has been attended all the year by as many children as the room could contain. The girls are

taught sewing by one of the neighbors.

Lisson-Grove, (Pepper).—The teacher of this school is a truly pious and excellent man, whose chief endeavor it is to lead the children to the experience of the love of Christ. He is at the same time well qualified for his office, having received his education at the Mico Charity Institution. The school is situated at the foot of the Manchester Mountains, and is attended by many of the poor children from the Savannah. It is kept in a negrohouse. A little girl, the daughter of the owner of the house, who was a frequent attendant at the lessons, had, by accident, the contents of a boiling vessel thrown over her, and died the day after. It was truly edifying to observe how much, young as she was, she had profited by the instruction received. There was no doubt in her mind but that she was going to be with Jesus. She comforted her parents repeatedly, telling them not to weep, as she felt very happy. She repeated all the hymns and Scripture-texts which she had learnt at school, and was as patient as a lamb, rejoicing to be soon with her Savior. At the examination of this school, we were satisfied with the attention of the children, and the progress they had made.

Kilburn-House, (Highgate).—Br. Kieldsen writes, that he held an examination at Christmas, after the morning-service, which was very pleasing and satisfactory. The interest the congregation and strangers took in it was so great, that the church was far too

small to contain all the company.

Bigwood.—The school has been well attended during the whole of the year. Cholera made its appearance in the neighborhood three or four times; but the school continued, with one week's exception, uninterrupted, and only one of the children fell a victim to the disease. The children have improved much, considering that nearly all of them were beginners in January; having been at no school before, it was with difficulty that we could get them to attend. Now they are very happy to receive instruction, and very desirous to learn. There are no other schools in that district; and the parents, who were formerly very careless, and never entered a place of worship, have greatly profited. A change

for the better has taken place, and parents and children attend

church very regularly on Sundays.

Beulah, (Barracks).—This school has labored under some dissadvantages during the past year, but has nevertheless been faithfully attended to. It has been kept in an old coffee-store, a river running before the house having to be crossed by the children. As we had a remarkably wet season, it was much swollen, and the smaller children were prevented from attending regularly. The people have now, from their own means, built a large and convenient school-house in another situation, which is to be opened next month. They have given thereby a solid proof of the value they put upon the instruction of their children, and deserve to be assisted. Their teacher is a truly pious man, and has had the pleasure of observing among a few of the children evidences of the grace of God in their hearts.

### From Br. G. Heath.

NEW-BETHLEHREN, June 20th, 1851.

DEAR BROTHER,

Your last kind letter found my dear wife and myself in a very poor state of health. A temporary cessation from preaching, with change of air, and medical treatment, were, however, made the means of relieving the affection of my chest, and restoring the strength of my dear partner. Thus, after an absence of a few weeks in Manchester, we could return, refreshed and strengthened,

to our pleasant and blessed duties.

We had not been at home long, before the awful scourge of the cholera visited the country. With the exception of a very few cases, the plague was averted from these mountains, by our Heavenly Father. Much of our time and attention were however occupied in devising and carrying out precautionary measures. As the disorder approached and raged in one part of the low land, near the place where we now have the "Bedford School," and a noted wicked locality, we were made to feel, "There is but a step between me and death." The desolating scourge, while it spread a dark cloud over the land, pressed home the important question: "Am I prepared to die?" And happy were those, who, relying on the merits of Jesus, and with clear views of God's love to them, could humbly rejoice in the conviction that they had redemption through the blood of Christ, even the forgiveness of sins. Such there were, and are. May their number be greatly increased!

In speaking with our people in December of 1850, and February of the present year, a tone of serious thankfulness prevailed: and instances of renewed spiritual life have not been wanting. Some of the excluded professed repentance of their sins with tears. Others found a blessing at the weekly meetings for reading the Scripture, and for prayer, which are held by a helper in a negro house. Some expressed their desire to come to the Lord's table, saying, that they felt that they ought not to keep back any longer, since the Lord had delivered them from that death (the cholera), which had come upon them. Since the beginning of the year, three brethren and two sisters have departed this life, leaving to their surviving friends a good testimony of their hope in the A sick person lately desired to see me; she is a native of Africa. When I entered her lowly dwelling she was led out of her room by another African woman, her cousin, who had accidentally fallen in with her, after both had been sold into slavery here. She exclaimed: "Me glad for see Minister, because me no know when dead come; but me Jesus know me sick; me belong to me Jesus, and me go to me Jesus." The word of God cheered her, as it did also those around her. These are tokens for good, and they indicate, that our gracious Lord has His work here, and deigns to carry it on through His servants of the Brethren's Church.

While I refer to such cheering signs of progress, I cannot say that great spiritual grace prevails generally in this flock. We labor on; both in and amid great imperfection, often humbled by our own defects, and restrained from exultation by the failings of our charge. Reproof and correction, as well as instruction, are kindly received, when given in the spirit of charity; and the exercise of Church-discipline is acknowledged to be just.

It is a pleasing fact, that some young girls, who have been born and brought up among us, are steady servants in different Mission-families; others are useful teachers in some of our schools, and several of both sexes are efficient Sunday-school Teachers. And I should not omit to mention, that some of our young brethren

and sisters have formed suitable and happy marriages.

We have now five schools connected with this station, all of them in active and efficient operation. The old ones at New Bethlehem and Schoolfield, continue in their usual course. The attendance of the children is pretty regular, when seasons are favorable. The older boys are indeed sometimes kept away for work, and the coffee and pimento crops will often draw away full half of the children for a few weeks. We are glad to see the girls continue at school, as there is plenty of room for improvement in the female portion of our charge. 'Immanuel School' is very well attended by from 35 to 45 children; about 50 are on the list. The teacher devotes all her energies to the work, and is

liked by the parents. At the examination, two weeks ago, the children gave evidence of satisfactory progress, and each of them received a little book as a reward. 'Rockland School' is attended by 23 little boys and girls, which is an improvement on last year's attendance. I visited and examined the school lately, and found the children improving. 'Bedford School' is situated nearly ten miles from hence, in the midst of an extensive low-land. I visit and examine the children once a month, and, at the same time, hold a meeting for any adults who are disposed to attend. There are nearly 40 children on the list; the attendance avarages 33. This school also is doing well. The Rector of the parish cordily unites with me in the oversight of it. This gentleman has opened, or is about to open, a school, on a similar plan, near the sea-side.

Thus far, we are encouraged to go on in this important school movement. The field is most promising, as well as peculiarly interesting.

#### ANTIGUA.

From Br. G. W. Westerby, to the Mission-Board.

ST. Joun's, Nov. 28th, 1851.

DEAR BROTHER,

I am sure you will be pleased to hear, that the contributions to our Missionary Associations, during the past half-year, have greatly increased, having exceeded the last by 83/. The only place where there has been a decrease is Gracefield.

It gives me great pleasure to report the continued usefulness of our assistant, br. Buckley. Our out-post, Greenbay, is for the most part under his charge, and during the past half-year the work has advanced rapidly. The people have shewn their confidence and good-will by doubling their subscriptions to our Missionary Society. The day-school and Sunday-school also prosper.

At the Missionary love-feast held last Sunday at St. John's, 920 persons were present, about a third of the number being of other denominations, but all well-wishers and contributors to our Auxiliary Society.

### From Br. A. Hamilton.

TRAINING-SCHOOL, CEDAR-HALL, Jan. 5th, 1852.

### DEAR BROTHER,

If all goes well, I shall very probably leave Antigua before the end of the month, and proceed to London by way of New York, as there are scarcely any sugar-ships sailing for England for a long time. The route indicated, while it will afford an opportunity of visiting one or two of our congregations in Pennsylvania, need not occupy much time; and even if it should do so, it is well worth while to make the acquaintance of dear fellow-servants, by some of whose letters we have been refreshed. Something, I trust, may also be done for our Institution in the United States.\* You know I love the whole work of God, but our Training-school being the little one I have nursed, I venture to hope, that my brethren will not be displeased, if I keep it always in mind, and try everywhere to get a straw for the nest. The Lord be praised for all His mercies to us.

# Extract of a Letter from W. Hæuser.

BASSETERRE, Nov. 28th, 1851.

#### DEAR BROTHER :-

I have little at present of a particularly striking character to communicate respecting this mission. We are proceeding in our regular course, nor have our schools suffered any interruption, through the loss of our head teacher. The time and strength of the missionaries are indeed very severely taxed, yet the health of all has improved since the temperature became cooler.

Br. Klose having been called away to St. Thomas, as successed to br. Hartvig, we have been obliged, by want of hands, to make temporary arrangements for the supply of the different stations; according to these Bethel will remain without a resident missionary, for the time being. Br. Maeder is going to take charge of Bethesda; br. Vogler officiating at the same time at Bethel. Br. Mumford and myself will remain in town.

<sup>\*</sup> We were much gratified with br. Hamilton's visit. The Female Missionary Society of Bethlehem, Pa., has since contributed \$50 towards the Training School in Antigua.—En. Misc.

A remarkable feature of the present time are the constant emigrations from our island to Trinidad; the emigrants are mostly young people, who repair thither sometimes in great companies, often without the knowledge of their parents. Not a few of our candidates for baptism have followed the example. Our church and school, as well as the speaking with individuals, are however well attended, the people appear to listen with eagerness to what they hear. We continue therefore to exhort, to warn, and to reprove, both in our meetings, and on other occasions. Round the bed of a sick person a small congregation is sometimes gathered, consisting of persons, who perhaps never enter the church throughout the year; and we are encouraged to hope, that these visits are hereby rendered a means of blessing to many.

### From Br. W. Mumford to the Mission-Board.

BASSETERRE, Nov. 27th, 1851. .

### DEAR BROTHER,

Our services continue to be well attended. It is truly pleasing to find, in questioning the people when they come to speaking, that they retain what they hear, and are, in some instances, able to go through the principal parts of a discourse which they have heard on a previous Sunday. Some months ago, I conversed with a poor boy, who on leaving my room, turned round once more, as if he had something very important to communicate, and truly he had. He had heard the account of our Savior's agony in Gethsemane; it had touched his heart, and appeared to have awakened new feelings, and new desires within him. In his simple way, he told me the history as it is recorded by the Evangelists, but with so much interest, that, though I have heard the same facts many times, I do not remember ever to have felt as much, as on that occasion. He was a regular attendant at our evening-meetings. One night missing him, I asked him the next time the reason why he had not been at church. He immediately said: "I was there, sir, behind the gallery-post; I saw you looking for me." He has now gone to Trinidad to his brother, with the intention of returning in a few months.

There are many customs among the people here, that I like exceedingly. When you have visited a person during sickness, as soon as he is sufficiently recovered to go out, his first visit is to the minister, to thank him. At many of the funerals, there is a simplicity of mourning which betokens the finest sensibilities of nature. One I remember observing, that was peculiarly touching.

The coffin was covered with white cloth, but the parents being poor, there was no breast-plate; as a substitute however, the baptismal-certificate, which had been given to them by the minister, was pinned to the coffin. The mourners were all dressed in white. with a bit of black ribbon tied round the right arm, a little above the elbow. Though hundreds of bodies are interred in our burialground, we have only one or two grave-stones. Some, to shew their affection for the deceased, make a little wooden frame; placing it upon the grave, they fill it up with fresh earth. A very touching circumstance happened some months ago. A man with a family was left a widower. In process of time he formed a connexion with a woman who, having children of her own, treated his slightingly. On the day of their marriage, new dresses were bought for the children of the bride, but none for the others. The poor things having no one to take their part, or share with them in their grief, went to the grave of their departed mother, as if to tell her what had befallen them, and to ask her to help them, pouring out their agony of mind in floods of bitter tears.

### TOBAGO.

## Extract of a Letter from Br. J. Hull.

MONTGOMERY, Nov. 21st, 1851.

### " DEAR BROTHER,

You will have already heard, that we have reached a middlepoint in our building operations, by the completion of one of the houses, which has been placed on the north-west side of the new church and receives an ample share of the easterly breeze. It contains three rooms, and is fitted with a verandah to the east and west, which will prove of essential service, in counteracting the double effect of sun and rain upon the house itself. opening took place on Oct. 21st, by a solemn meeting, to which the helpers of the congregation were invited. The day following we removed into it with our goods and chattels, and it was so arranged, that we all slept in it at night. The next day witnessed the demolition of the venerable old house, not without regret on our part, on several accounts. Since that time, however, the process of re-construction has been going rapidly forward, and it already stands before us in a new form. We hope that it will be ready for our reception by the end of the year. We are certainly not a little crowded in our present abode; but we are enabled to carry on the various branches of our Mission-work, as well as to relieve br. Ricksecker of part of his duties at Moriah, so that he

may better attend to the building. At the beginning of the month, sr. Hull and myself spent nine days there, and found the change of benefit, especially to my dear wife. During our visit there, the place was providentially saved from fire, which was discovered in the teachers' house, and had been caused by his little boy amusing himself with lucifer matches. The day-school at Moriah is well attended, and appears to be on the increase.

### MOSQUITO COAST.

From Br. H. G. Pfeiffer.

BLUEFIELDS, Nov. 26th, 1851.

DEAR BROTHER,

During the recent prevalence of the measles, which has been the occasion of thirteen souls passing into eternity—some, we fear, quite unprepared for the change—we had a painful instance of Indian superstition and witchcraft. One of the Indian children, an infant about five months old, was attacked by the complaint. The parents neglected the child, and it grew very ill. They applied to me, and the infant was already recovering; when, one day, a Soukier (as they call their sorcerers) arrived from the north coast. Of course he was immediately applied to, and he lost no time in performing his enchantments and heathenish grimaces. But, first of all, he went into the woods, and fetched the bark of a certain tree and some herbs, from which he prepared a liquor to wash the. This being done, the infant was laid naked on his child with. back on the floor in the house of the old queen, The sortemer thentook an iron-pot, blew into it several times, and placed it over the child's body to receive the sickness. The whole scene became perfectly ludicrous by the sanctimonious air which the fellow assumed. He then washed the child, especially the face, with the liquor which he had prepared. The next day, the poor thing was swollen from head to foot, and died most miserably three days after. Of course, the Soukier took no blame to himself, but maintained that the white man had killed the child. It was buried the day following by the sorcerer, and a hut built over its grave, covered with a piece of bark from the Indian-rubber tree. It is surprising, what influence these Soukiers have over the minds of the poor Indians; yet, we trust that the light of the Gospel will gradually disarm them of their superstitious power, and cause them to submit to that Savior who loved them even unto death.

One large family is now settling here, and about eight children

attend the day-school regularly. This family, with the exception of the wife, who does not understand much English, are pretty regular hearers at church. The box of clothing sent by our dear brethren and sisters at Zeist, and another by our American brethren and sisters at Bethlehem, through br. H. Schultz, with some other articles from our English friends, have placed us in a position to furnish them with the necessary clothing, the want of which was hitherto a serious obstacle to their attending the school and church. We cannot, therefore, express our thanks too warmly to those brethren and sisters and friends, who have afforded us this benevolent aid, or too earnestly supplicate, on their behalf, the richest blessing of the Lord. It would have gratified our Christian friends, to see the smiling faces of these little Indian children, on being clothed in their new frocks-a dress to which they had before been strangers. Still more pleasing is the thought, that these gifts may be the means of bringing many of these lambs. purchased by the blood of Christ, to the good and faithful Shep-· herd, as a reward for the travail of His soul.

In October, last year, a Mosquito Indian brought me his nephew, a son of the late celebrated Indian Chief, General Loury, (who distinguished himself by his bravery in expelling, with his men, some Spanish invaders from the Mosquito Territory), to be put to school. The lad has so far turned out well; and, though at the time he did not know a word of English, he now speaks and understands it tolerably. We have a good deal to do, to get him out of his Indian habits of indolence; but, on the whole, we have no reason to feel disappointed in him. He makes good progress in learning. When he first came to school, he was so eager to improve, that the other half-Indian boy, who is with us, (Edward Hayley), had every evening to give him a Bible-lesson, and teach him verses out of the Hymn-book; we heard him often repeating these verses, when everybody else was fast asleep. Such instances encourage us to go on in faith, notwithstanding all the hindrances and difficulties which daily present themselves.

Two visits to Pearl-key Lagoon, in July and September last, proved very interesting and edifying to me, though connected with dangers and hardships. On July 19th, we started from hence about noon, and reached the creek leading to the Lagoon in the evening, when a heavy thunder-storm came on. We could not venture to enter the creek in the dark, and had to stand all night (for sitting down we felt to be worse) under a heavy pelting rain, accompanied with alarming flashes of lightning, till the dawn of the day, when the rain abated, and we passed through the creek. On entering the Savannah, which separates the Lagoon from that of Bluefilds, we found it all inundated, and had to wade five miles in water, often up to our middle. On our arrival at the first Indian settlement, we got two Indians and a canoe to take us the re-

maining two miles, to English Bank, and were glad to get rid of our wet clothing. Thanks to our merciful God, we felt no ill effects from our troublesome voyage. An American gentleman accompanied me, to look for Indian-rubber. I was able still to hold divine service, after having rested for an hour or two. On the following day. I visited two Indian villages, Righta Poss and Cocka Billa. At the former, I found a good many children, upwards of thirty, a sufficient number to form a school. The Indians were very friendly; almost all speak more or less English. The latter settlement is small. I have applied to Dr. Green for a piece of land at English Bank, where the people are very anxious to have the word of life preached to them, and are willing to erect a temporary place of worship, as soon as we have the land. Dr. Green has given me permission to select a plot of ground, and as much as we may require. Pearl-key Lagoon, I am fully convinced, is the place for obtaining access to the Indians. It is far more frequented by them than Bluefields.

Our services here continue to be well attended, and on Sundays, the audience is on the increase. Assistance in work of any kind is very difficult to be obtained. Almost every body goes to Greytown, where common laborers can earn from one to three dollars daily; carpenter's wages are from sixteen to twenty shillings a day. Thus you may judge in what a position we are. Now and then I get our church-people to help us a little. This makes me better off than many others at this place. But the belp we get is not sufficient for our work; church-building, house-building, clearing land, and planting, all require more hands than we can obtain. We do not, however, despair. I have spoken already to our people, and expressed my hope, that, after the holidays, every one would lend a helping hand (of course for payment) to get our church up. The timbers are nearly all on the spot. It is high time we got out of the old court-house, where we are subject to eo much annovance, it being of late used as a prison and lodginghouse.

#### SURINAML

Among the various Missions in which the Brethren's Church is engaged, there is none, which of late years has exhibited signs of spiritual life so striking and so cheering as that in the colony of Surinam. The progress which it has made in impasting the blessings of the Gospel to the previously ignorant and neglected negro population, has indeed been most remarkable, and cannot fail to have called forth the thankfulness of all who take an interest in the extension of the Redeemer's kingdom. Of the activity

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and seal of the Missionaries, to whom this important work is entrusted, and the measure of success vouchsafed to their labors. the subjoined fragments of intelligence afford some idea, and will doubtless be perused with interest. Into this cup of spiritual prosperity the Lord has seen fit to infuse the bitter, but doubtless healthful, ingredients of outward trial: He has visited His servants with pining sickness, "weakening the strength of many in the way, and shortening the days" of not a few. By means of the vellow fever, -- which has been raging in the town and neighborhood of Paramaribo for several months, and carrying off numbers of all classes of the population,—as many as seven of our dear Missionary laborers, five brethren and two sisters, have been called to their rest; some of them very soon after their arrival in the colony, making, with two who sunk under the pressure of other maladies, a number of nine removed, by the hand of death, from their respective spheres of useful activity, within the short period of half a year. The departure of br. Sand is peculiarly distressing at the present season, as he had but just entered upon the charge of the free negro congregation at Bambey; thus relieving sr. Hartman from the partial but valuable service which she had for some time so cheerfully performed. Whether it will be found practicable, after so many and severe bereavements, to maintain a European Missionary in this pestilential locality, will be a subject for serious and prayerful consideration. Meanwhile, the fervent intercessions of our brethren and christian friends are earnestly requested on behalf, not only of this again destitute flock, but also of the whole Mission in Surinam, which has been so sorely tried, that the affliction may be sanctified, and "the chastisement may yield the peaceable fruits of righteousness unto them which are exercised thereby." Nor will they forget to implore the Lord to strengthen the faith, and increase the patience of His servants, who still maintain their ground, and to raise up others, prepared to step into the places of those who have so early fallen.

## (FROM THE "MISSIONS-BLATT.")

Br. Wullschlaegel, in a letter dated March 6th, 1851, communicates the following relative to the activity of our Missionaries, both in extending the boundaries of their field of labor, and in carefully cultivating the ground already occupied:—

On the 16th of February, br. and sr. Jansa set out for the Wareppa Creek. They have entered on the occupation of a house at Frederickslust; and br. Jansa preached on the first Sunday after his arrival, before a numerous company of hearers desirous to know the way of life. He intends to establish a day-school for the children, and an evening-school for adults.

Sr. Hartman continues at her solitary post at New-Bambey, ministering to the small flock there, until a missionary can be sent. She is indefatigable in the instruction of the youth, as well as in the care for adults. The unhealthiness of the climate does not deter her.

At Berg-en-dal, the converts have to suffer many trials. Owing to various accusations, against which he was not allowed to defend himself, the first helper, Thomas, was put into prison, and banish-

ed to a sugar-plantation.

In order to be enabled to watch more closely over our large congregation in the town of Paramaribo, numbering 5,500 souls, we have increased the number of our helpers,—brethren and sisters,—to twenty-four, and assigned to each his own district, which he has to visit, and of which he is expected to give a report. We Missionaries have also made a regular division of our visits, and thus hope to become more intimately acquainted with all the members of our flock, to overlook none of the aged and sick who cannot come to us, and to do more for the education of the young

people.

Br. Bauch writes from Charlottenburg, Dec. 19th.—" In the plantations which we visit, there are many souls to be found, desiring with all their hearts to be freed from the power and bond-When, not long ago, br. Eichenauer spoke to the age of sin. slaves of the plantation Brunswyk of free salvation in Christ. dwelling in the first part of his discourse on the natural depravity of the human heart, and on its defilement through sin, a negrowoman said: " Massa, I do wish to become clean, but how must I do it? Give me a water to drink which cleanses the heart!" This afforded br. Eichenauer a good opportunity to explain to them the sense of the Scripture passage: "The blood of Christ. the Son of God, cleanseth from all sin." Hereupon another female slave exclaimed with deep emotion: "Well, I will give the devil no more anything to eat." She meant to say, I will bring no more sacrifices to my idol, which I have served hitherto.

When br. Hoppner arrived at the plantation Lustryk, the manager had just promised the negroes a dance. To br. Hoppner's application for permission to hold divine service the manager replied: "I have no objection; if the negroes prefer going to church to going to dance, they shall be allowed to do so." The driver was now sent to them with the message, and instantly returned, saying, that it was the general desire rather to go to

church.

To three plantations, which had hitherto been inaccessible to us, we have now obtained admission, and we have begun to instruct the negroes. Their attention has given us much pleasure, and the Savior's blessing sensibly accompanies our labors. On the plantation Dageraad, the first baptism took place not long ago.

Those that were baptized appeared much affected, and we felt the assurance, that the promise of fidelity to the Savior was given with all their hearts. Among them was a married couple, whose six children, all of them adults, were present during this solemn rite, and wept aloud from emotion. Nearly all of them are now candidates for baptism. Without our bidding, most of the negroes had dressed themselves in white for this meeting. At Onvergenonga, an old negro woman was very urgent in her application for baptism : She said : "Teacher, since you took away my idols last year, I seek after the Lord in prayer. I desire that He may have mercy on me, and forgive my sins; for such as I am

at present, I could not come to be with Him."

Br. Schmidt writes from Salem, on the Nickerie, in November last. Our voyage from Paramaribo to Salem was a very trying We performed it in a small, uncomfortable coasting vessel, which crossed the mouth of the Saramacca, and lay to for several days off a plantation on the banks of that river, to take in a cargo. The manager received us into his house, and we had now an opportunity, for the first time, of observing the mode of life in the plantations, which certainly pleased us but little. great joy, br. Doebler arrived there about this time, on one of his plantation-visits. This enabled us to spend a pleasant day with him, and to assist at the meetings which he held. He continued his journey in the evening; and we were likewise very glad to go to sea on the following morning. At length, we reached the place of our destination, late at night on the 24th of July, but had to remain on board till the next day; our vessel was driven into the creek by the tide, where we could go on shore. O how grateful were we, and more particularly my dear wife, who had suffered much from sea-sickness, to be rescued from our close confinement! We had to land amid pouring rain; and to clear our way through a morass, before we could meet with a trodden path. After considerable fatigue we reached a plantation, drenched with perspiration and rain. Thence the manager had us conveyed to Salem, where br. Raethling gave us a hearty welcome.

Salem, our little peaceful place, is situated on a lonely coast, separated from the rest of the world. The habitable part of this coast, between the Copename and Nickerie, is, at most, four miles broad, and is bounded, on the one side, by the immense primitive forest, and on the other by the sea; the roaring of which is, in rough weather, so loud, that it prevents me from sleeping. nerves will, however, by degrees become used to this constant

thundering noise.

My dear wife manages our domestic affairs, and assists us in the school; in which she has also begun to teach singing, and with success. After having acquired some knowledge of the language, I preached for the first time on the 13th of October; and the Lord gave His blessing to this first attempt.

### Report of Rust-en-Werk.

(FROM THE "MISSIONS-BLATT.")

This Missionary-station is situated on the river Comewyne, not far from the place where it falls into the Surinam. The Missionhouse, an old coffee-store, serves as the dwelling of br. and sr. Wuensche, and, at the same time, as a church and school-house. From this place, seven plantations, with 1000 negroes, are supplied with the Word of God. They are all situated on the banks of the river, and can, therefore, be visited only by water. Wuensche holds Divine service regularly on Sunday, and eveningmeetings on week-days; and conducts a day-school, attended by 70 children, and an evening-school principally for adults. He has, besides this, nine boys living with him, who are to be trained as teachers; and to their special instruction br. Wuensche devotes the rest of his time. The congregation at Rust-en-Werk numbers 20 communicants, 112 baptized persons, 62 candidates for baptism, and 296 new people; together 490 persons.

This station is, as br. Wullschlægel expressed himself in a recent letter, a light and a blessing for the whole surrounding country.

In reference to the Training-school, br. Wuensche writes as follows, in a letter, dated June 2d, 1850:—"We rejoice that the Lord Himself has inclined the hearts of our brethren and sisters at Zeist, to contribute to the establishment of a Training-institution on a larger scale. A small beginning has been already made here with nine boys. Experience has taught us everywhere the necessity, not only of preaching the Gospel to uncivilized nations, but also of instructing and training them, in order to bring them from the darkness of heathenism to the light of divine truth. Here in Surinam scarcely anything has been hitherto done for the education of the slave children on the plantations; they grow up alas! without any instruction. It would, therefore, be very desirable, to obtain from every plantation at least one youth, who could afterwards be employed as school-master in his native place.

At Whitsuntide, there was a baptism of two persons. It was a pleasure to me, to give them previous instruction in the truths of Christianity, for it seemed as if every word was made power and life to their souls. We had frequently the most interesting conversations with them, on which occasions, I was much edified by their declarations. At the baptism itself, they were quite overpowered by their feelings; and I am persuaded, that, in being baptized with water, they likewise received the baptism of the Spirit.

When I think of the time when we began our labors here, six years ago, and when I now observe the longing of the negroes after the word of God, I must acknowledge, that the Lord has done

much for these poor people; the dead bones have indeed been raised to life!

On the neighboring plantations, Elizabethshoop, and Johanna Margaretha, this new life has also appeared; the baptism of a negro woman having been the occasion of a great and general emotion. On the other hand, much enmity and animosity against the Gospel are shewn by the heathen; this, however, is quite natural, and need not surprise us. On the plantation, Johannesberg, they gave vent to their rage against a baptized negro, whom they accused of having killed, by enchantments, a negro woman who had died during her confinement. The man came and told his distress to me. But when this became known, they said: "We know well, why you go to Rust-en-Werk; you get there the poisoned water; in baptism, poisoned water is used." The accused, however, approves himself as a child of God, firm and unshaken in his confession of the truth, but patient and quiet amidst the calumnies and threats which he is obliged to hear.

On the plantation Berlyn, a negro woman lately expressed her strong desire to be numbered among the believers. On my asking her how she, who had lately been a scoffer and an enemy. had come to be so changed, she said: "I have seen how the believers love, assist, and take care of one another, and how they call each other brothren and sisters, whilst we heathen do none of these things." This expression reminded me forcibly of the Savior's words: "By this shall all men know that ye are my disciples, if we have love one to another."

#### AUSTRALIA.

Extract of a Diary of the Brn. Tæger and Spieseke, during their Residence at Ganawarra in 1851.

January 19th.—A furious thunder-storm raged, accompanied by excessive heat, and the poor natives appeared very much frighten-All at once we heard an old woman screaming at the top of her voice. She is the physician of her tribe, and had now to dispel the threatening clouds. These shricks were continued till she became quite hoarse, and asked us for medicine. To our question, whether they really believed, that these screams could disperse the thunder-storm, the natives replied, "Yes, for our enemies are the cause of it." On the following day, we met a native beating his wife most unmercifully, so that she was bleeding pro-She had had the misfortune to hurt his eye, and had thereby excited his rage so much, that, without our intervention.

he would, undoubtedly, have killed her-an occurrence which is

not unfrequent among these savages.

On the 20th, we made an excursion to Lake Boga, which, owing to the oppressive heat, was indeed very fatiguing. We stayed overnight in a ruinous shepherd's hut, and succeeded on the following day in walking round the whole of the lake. The southeast side appeared to us best suited for our future residence. There are also some excellent salt-springs in the neighborhood.

February 9th.—We were told, that all who live near the station, had proceeded to a considerable distance, to settle by fight some quarrel with another tribe. We followed them in consequence, and reached their camp in the evening. This proved an interesting sight. It formed a large circle, each family lying separately round a fire; the spears, their usual weapons, stuck into the ground. The women had their youngest children on their backs, and the others beside them, ready any moment to decamp; the men were walking about or standing, prepared for an attack. Being unable to persuade them to desist from the fight, we returned to the station. The battle took place on the day following, but was reported not to have been very bloody this time; only a few persons were wounded, and none killed.

14th.—Mr. Campbell went with his steward to town on business, and left us in the meantime in charge of the station. We felt rather uncomfortable when, the following night, several companies of blacks approached near the station, and lighted their fires. It was in vain that we endeavored to persuade them to proceed farther. They would not stir, but declared they wished to remain here for fear of the enemies, by whom they were pursued. A terrible conflagration soon after took place in the forest, causing great damage to many settlers, and approaching very near to us;

but the Lord preserved us from all harm.

One evening a loaded wagon arrived, and its owners unharnessed their horses, with the intention of passing the night at the station. They were immediately surrounded by the natives, who begged for tobacco, flour, and money. After an hour's time, the blacks made search for a young girl, who had concealed herself. Guessing what they intended, we stepped among them and said: "You intend to surrender the girl to the strangers?" They confessed that it was so; whereupon we endeavored to convince them of the wickedness of their proceeding, saying, among the rest, that the dreadful disease which raged among them, was already the consequence and the punishment of their evil practices. made some impression upon them, for they never like to hear of disease and death. Some said: "We never heard this before; it is not good to give our women to the white men." The girl was now brought to us, and was concealed in our kitchen. next morning we exhorted them again, to procure their livelihood

by working, hunting, or fishing, instead of lying all the day long in idleness, and offering their wives to the whites, in order to provide for their sustenance.

On the 24th, the savages went out again to meet some other tribes, including those from Lake Boga. The steward of the station having meanwhile returned, we were enabled to follow them.

They were much surprised on seeing us, and began immediately to beg. We told them, however, that our object was to instruct them, and that, in order to eat, they must work—a declaration which they did not appear to relish very much. A short time after, several women approached, requesting medical aid. A black, the head of a family, and called Campbell, after the name of the proprietor of the station, entered into conversation with us, stating, among other things, that the books fell from heaven. To prove his assertion, he conducted us to their principal chief. The latter is an aged man, who shewed us an English Bible, and, lifting up his hands and pointing towards heaven, assured us that he had received it from thence during a thunder-storm. In the book were to be seen various heathenish signs and figures. We expressed our opinion, that he had probably received it from Mr. S., a gentleman who has done much for the natives in this country. Another black repeated to us "the Lord's prayer," which he had learnt from Mr. Parker, but he did it in a very thoughtless manner. He likewise knew the alphabet, and when we wrote down a word, he was able to spell it, to the greatest astonishment of all present. He appeared to be but little intent on further improvement; yet he promised to come to us to Lake Boga. Much uneasiness was subsequently occasioned by the flight of some girls into the woods, where they had concealed themselves. In the evening, a hideous dance was performed, which we found it impossible to prevent; and with similar amusements they went on for several days and nights.

On the 18th of March, a boy, three years of age, died in consequence of immoderate eating. The women yelled and cried horribly, and the men declared that the spirit of another tribe, hostile to them, had killed him. When we remonstrated against this, one of the natives became quite furious. Soon after, one of the three wives of the above-mentioned Campbell fell sick, also from the effects of gluttony. We gave her some medicine, which soon had the desired effect. She was, however, greatly enfeebled; and when we gave her some strengthening soup, we had the greatest trouble to prevent her husband from tearing the food out of her hands and swallowing it.

On the 4th of April, we heard terrible shrieks, and found that they proceeded from the same woman, whom we had already once before rescued from the murderous hands of her husband. He had again beaten her most cruelly, and was now endeavoring

to hold her in the fire and burn her. With the help of some natives, whom we called to our assistance, we succeeded for the second time in saving her life.

April 20th. — A native related to us, that he had often cut the fat from the sides of his enemies, and had eaten their flesh, especially the arms, thighs, and the heart. Sometimes he had cut away the fat and the hands, and had afterwards let them go.

After long-continued heat and drought, we had refreshing showers to the beginning of May. During heavy rains, the savages construct huts of bark. It is still a matter of surprise to us, how these poor people can exist without any other shelter; for, throughout the year, they lie on the ground, covered at best with a blanket or a skin. But this is what they like, and they say: "We blacks are very idle; when rain comes, the women build huts." And idle they are indeed to the last degree; so much so, that ner thing but absolute necessity induces them even to seek for food. Whenever we exhort them to work, they always reply: "I cannot, I am tired."

May 19th.—The natives brought to our station, a sick old man, whom we had previously had under medical treatment, that we might be able better to attend him. In the night following, we heard the women howl so dreadfully, that we thought he had died. But when we visited him in the morning, we found him still alive, yet very weak. I offered him some medicine, which he swallowed. Then he had an attack of cramp, which distorted his eyes. The persons present screamed, and the native physicians performed their ceremonies. I went away, and when I returned, he was already suffering from lock-jaw: so that it was only with the greatest difficulty, that we could give him any nourishment. However, the Lord heard my prayer, and blessed the means resorted to; the sick man recovered. He has already visited us in our house, and his strength is daily increasing. This proved a subject of real gratitude to us, as we can at present render help only to the bodies of these poor people; and we deem it of the greatest importance, in the first instance, to gain their confidence.

Note.—The Editor of the "Periodical Accounts" is anxious to take the earliest opportunity of correcting a mistake, which found its way into the summary of intelligence from Labrador. (See p. 146, No. 5 of Miscellany, 1852.) It was there stated, "that a furious gale, which occurred on the 22nd of August, while the Harmony was off Nain, completely overturned and removed to a considerable distance, a huge stone, of the weight of nearly thirty tons, to which the mooring-chain was wont to be fastened." It has since been ascertained, that, though the stone (concerning the size and weight of which there is some difference of opinion) was completely overturned, mainly through the violence of the storm acting upon the vessel and upon the chain-cable by which she was moored, it was not removed from its place.

#### GENERAL CHURCH INTELLIGENCE.

WBEKLY LEAVES, communicated by the U.E.C., from the 18th of July, to the 14th of August 1852. (No. XXIX-XXXII)

1. At Paramaribo, the single br. Gustavus Theod. Berthold was united in matrimony with the single sr. Christiana F. L. Honeck. on the 17th of June; and at Christiansfeld in Denmark, on the 18th of July, the single br. Andrew Bau with the single sr. Ingebor Bau, for Surinam. Br. Herman Clemens at Neusalz has been called to the service of the same Mission; as also br. Gottlieb Brauer of Nisky. Br. Bramberg on the 22d of July sailed · from Nieuwendiep for Surinam.

2. Br. George Heath, in a letter dated New Bethlehem, Jamaica. July 6th, reports a merciful preservation of their premises from threatening danger; a fire having broken out in a stable, which however was in time arrested.—During the earthquake, with which this island was recently visited, all our Mission stations were exempt from injury. Br. and sr. Klesel, after a prosperous voyage, arrived safely on the 28th of June at New-Fulneck. At Sharon, Barbadoes, br. John Young Edghill and his wife were on the 25th of May, in a meeting of the Missionaries, admitted to the service of the Mission.-

3. On the 15th of July, in London, the widowed br. Allan Hamilton, principal of the training-school at Cedarball, Antigua, was united in matrimony with the single sr. Caroline Lewis, and soon after set out with her on his return to the West Indies.

4. Br. Miles Vogler, having been called to the service of the Cherokee Mission, arrived with his family on the 3d of July at Salem, N. C.—At both of our Mission stations among the Cherokees, the missionaries had cause to lament the death of their interpreters .---

5. Br. Gustavus Aug. William Heide at Herrnhut has received

a call to go out as a missionary to Mongolia.-

6. In the room of the late br. William W. Essex,-br. William Edwards of Fulneck has been appointed a member of the British Prov. H. Conference, at Ockbrook, where he likewise fills the place of his predecessor, in his pastoral relations to the congregation.-

7. Br. and sr. John C. Beckler have retired from active service,

and removed from Zeist to Herrnhut.-

8. On the 16th of July, the dwelling of our minister at Berlin was threatened with danger by fire, but was providentially preerrød.

At Hopedale, Penna., the widowed br. Devid Z. Smith, late missionary among the Indians, was on the 27th of May, united in matrimony with the single sr. Emma A. Rickseeker, daughter of br. Peter Rickseeker, minister of the above congregation.

On the 27th of July, the brn. John C. Jacobson and Charles F. Seidel, the former president of the Prov. Eld. Conference of the Northern district of the U. B. Church in America, and the latter of the Home Mission Society at Bethlehem, set out from this place on an official tour to the West, jointly visited Greenbay, where the new church was consecrated on Sunday, the 5th of August, thence proceeded to our Indian Mission station at New Fairfield, U. C., and finally separating at Cleveland, turned their steps respectively to our different congregations in Indiana and Ohio, where br. Jacobson is still engaged, while br. Seidel safely returned on the 11th of September.

In consequence of br. Jacobson's absence, br. Seidel, as Vice President of the Society for propagating the gospel among the Heathen, presided at the annual meeting of the Society, which, agreeably to a resolution of the board of Directors, was held at Bethlehem, on Thursday, the 23d of September.

#### Ministers' Conference at Bethlehem.

Agreeably to a resolution passed at the close of the Ministers' Conference, held at Bethlehem from the 16th to the 19th of September, 1851, a number of brethren in the ministry of our Church in the Northern district met at the same place, and for the same purpose, on Thursday the 16th of September of the present year, and continued in session on the 17th and 18th, closing their meetings on Monday, the 20th of that month. The memorial-day of September 16th was solemnized in the usual manner; br. Charles F. Seidel presiding at the celebration.—Br. William H. Van Vleck being re-elected President of the above Conference, br. Levin T. Reichel Secretary, and br. Sylvester Wolle Treasurer; these three brethren were again constituted a standing committee for the ensuing year, and entrusted with the duty of preparing a Report of the proceedings, which, if practicable, will appear in the November No. of the "Miscellany," and is to be published in the German as well as the English language. For the present, we have time and space only to say, - with the most heartfelt gratitude to the Great Head of the Church, who again vouchsafed to his servants a cheering sense of his gracious nearness,—that, amidst various shades of opinion on miner points, and great freedom in the interchange of sentiments on the subjects before us, we were preserved in the unity of the spirit and the bonds of peace; enjoying sweet communion one with the other, and strengthening each other's hands in the Lord. Before and during the sitting of the

Conference, there was public service on four successive week-day evenings, and thrice on Sunday the 19th of September; the brethren Amadeus Reinke, Henry Bachman, Edmund de Schweinitz, Peter Ricksecker, Edward Rondthaler and Samuel Reinke successively addressing the congregation from the pulpit, alternately in the English and German languages; and the brn. Peter Wolle, S. Reinke and H. Bachman uniting with the senior minister of the place in a meeting for prayer on the afternoon of the Lord's day. On the following Sunday, Sept. 26th, br. Peter Wolle preached in German, and br. Edward Reichel in English.

May the word preached have been blessed to the hearts of the hearers, and the prayers offered up be graciously heard and answered by our glorified Head and Savior, to the reviving of his work in the midst of our Zion: and may this meeting of the Ministers' Conference also redound to his glory, the quickening of his servants, and the edifying of our congregations. The Conference adjourned to meet again, by divine permission, on the 16th of September, 1853, at Nazareth, Pa., and the members united, at

parting, in the fervent aspiration:

"Incline thine ear in favor
To us, most gracious Savior,
Accept our promises:
Thy death, thy wounds and passion
Abide our hearts' confession,
Till we shall see thee face to face."

#### PATRIOTISM FOR THE CHURCH.

"If I forget thee O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. Psalm 137. 5. 6.

These words form a part of one of the most touchingly beautiful hymns, which are found in the Psalmody of the ancient Church. The author is not known, the occasion however which called forth this Psalm is very evident. It treats of the sad and gloomy period of Israel's captivity in Babylon, and relates to us the feelings and circumstances of that deeply humbled people during this dark season of affliction. With a pathetic abruptness, most admirably suited to the occasion, it opens and transports us at once into the midst of the forlorn people, as they are mourning over their sad exile: "By the rivers of Babylon there we sat down, yea we wept when we remembered Zion." Far away from their native land they would not, yea they could not sing their sacred national hymns, in order to pander to the curiosity and insolence of their idolatrous con-

querors. But yet Jerusalem and the interests of Religion were still uppermost in their thoughts and affections: "If I forget thee, O Jerusalem," the Psalmist exclaims—" let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." That is to say: He would rather be deprived of his skill in music for ever, than forget the songs of Zion, or do otherwise than prefer the interests of Jerusalem and of the Church to every

personal pleasure and advantage.

It is pleasing to observe even at the present day, amid the dry rubbish and lifeless ashes of the dead faith of the Jews, the glimmering embers of this same holy patriotism for their church and for Jerusalem. But their Jerusalem was but an emblem of the Church of God in all times and therefore also in our day. Their Zion is the emblem of that true Jerusalem which cometh from above, of that Church of God and of his Christ, which is the great spiritual mother of us all, who claim the high title of children of God and heirs of salvation. And hence it is for Christians, to emulate the pious Jews in their devoted attachment to God's Church, nay to excel them therein, and to prefer indeed their own blessed christian Jerusalem above their chief joy.

We fear, however, this is a matter but too much neglected at the present. The idea of "the Church" and of the duties, blessings and privileges connected therewith are too much lost sight of among Christians. Religion, piety are by far too much insulated and individualized—and patriotic attachment and devotion to that mystical body of Christ, of which we are members, or that spiritual kingdom, flock, family and community, of which we are to be participants, is very generally forgotten, and yet saith the Scripture: "Of Zion it shall be said: This and that man was born in her, and the Lord shall count when he writeth up the peo-

ple, that this man was born there."

Oh, then how devoted should be our love and attachment to the Church "the mother of us all," how greatly should every Christian emulate the pious Pealmist of old and exclaim with him in regard to the Redeemer's Church: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not

Jerusalem above my chief joy."

Objects which interest us but feebly are soon forgotten! But how different is it with those things upon which the heart is set with earnest affection. How memory, the it be weak and failing in every other respect, clings fondly to the sweet objects which are linked to it by the bonds of love and attachment. The mariner, the far away across the waters, forgets not his humble home and its sweet familiar friends. The true mother, the separated from her family, never can forget the children of her bosom. The

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miser forgets not his gold. The student forgets not his books. The patriot ever remembers his country. Shall then the Christian ever forget his Church? Shall he not always, with holy affection, remember his spiritual home, the kingdom of his Jesus, the spot where his Lord dwelleth? Oh! shame, shame, alas! upon that heartless throng of Laodicean members, who so efter outwardly fill the streets of Zion! How do their homes and lands, their money, and idols, crowd out the remembrance of Jerusalem! But not so the true patriotic citizen of Christ's holy city! Whether at home or abroad, in sickness and in health—Zion's peace and prosperity, Zion's joys and comforts are ever before him; his heart's warmest emotions are identified with her, and hence he sings boldly with the minstrels upon Euphrates' banks:

"If e'er my heart forget
Her welfare or her wo;
Let every joy this heart forsake,
And every grief o'erflow."

But real attachment to the Church of God is evidenced by active and persevering exertion for her welfare; by delight and regular participation in the Church'services; and above all by fervent and sincere prayer for her prosperity. Yee, he who is a true member of Zion, he will not alone pray for himself, but will remember constantly his spiritual Jerusalem at the throne of grace. On the arms of faith and prayer he will bear Zion up before his God and her God. He will pray for the peace of Jerusalem and for prosperity in her palaces. And therefore he will pray with and for the watchmen who stand on Zion's towers. He will not let them cry, and battle, and supplicate alone in a solitary, forsaken, dreary labor, but he will mightily hold up their arms and their courage by his voice of intercession. Oh! ye inhabitants of Zion! pray for her prosperity, pray for her servants, pray for her saints, yea be this the firm resolve of your hearts:

My soul shall pray for Zion still, While life or breath remains; There my best friends and kindred dwall, There God, my Savior, reigns!

#### INCIDENTS FROM THE REPORTS

of Laborers in the Diaspora or Home Mission field in Germany.

(Translated for the "Miscellany" by Br. S. Reinke.)

FROM THE REFORT OF A BROTHER LABORING IN THE REGION OF THE UPPER RHINE.

Travelling by way of Frankfort to Mannheim, while at Wiesbaden, a brother requested me to take under my care a piously disposed young woman, coming from a distance on a visit to her brother at Frankfort, who had been enrolled among the military. and there to render her every needful assistance. I acceded to the former request, but declined the latter, because I was to pursue my journey, without stopping at Frankfort. On arriving there, however, I found, that the cars for Mannheim had left fifteen minutes before, so that I was compelled to wait four hours, until the next train should start. The aforesaid young person now discovered, that her brother had gone to Mannheim with the Frankfort troops, and feeling sadly disappointed, it was proposed that I should take her along to Mannheim. I was loath to do so, knowing that we could not arrive there before late in the evening, and I would be at a loss, where to procure lodgings for her. But the Daily Word: "Thou shalt love thy neighbor as thyself" being brought home to my mind, I felt ashamed of my reluctance, and prayed for grace to fulfil this commandment. I accordingly took the young woman along, and having succeeded in providing lodgings for her, she there met with her brother. Several days after my arrival, returning one evening from the country to the city, I felt an irrisistible impulse, to call at the house, where the above young person had found lodgings; and to my surprize, she was still there, the land-lady having requested her, to remain for some time, to assist in her domestic concerns. Along-side of her, eat her brother, an aged citizen-soldier of Frankfort. On learning. that I had conducted his sister hither, he expressed his acknowledgments; and then related various incidents of his former and present life, which led me to infer, that he was altogether a man of the world. This induced me, to point out to him the danger, to which his soul was exposed, and to beseech him to reflect, that at this time, when the military were constantly ordered out, he could not know, where the bullet, that was to put an end to his life, might even now be lying ready for him. This startled him; but I continued to exhort him, speedily to turn to the Lord Jesus, the Savior of sinners, who was waiting for him with outstretched arms; assuring him, that He would afford him the power to forsake the ways of sin, and to lead a godly life. I also advised him. to purchase a copy of the New Testament, and to read it with

prayerfol attention. I then left him to his own reflections, and entered into conversation with the land-lady. Previous to my leaving the house, he approached me in a serious and confidential manner, saying: "Where can I get a New Testament? I should like to purchase one." Gratified by his request, I so arranged matters, that he was soon in possession of a copy. His sister wept tears of joy, at the prospect of the deliverance of her brother, grown grey in sin, from the service of Satan and the world. At parting, he thanked me for the advice imparted, which was such as he had never before received.

Soon after he left, another soldier, boarding with the landlady, entered, whom she had just described to me as a confirmed infidel. The Savior favoring me with so desirable an opportunity, gave me strength also to improve it. As the man entered, the landlady's two little daughters were, at my request, singing a spiritual hymn, which they afterwards recited for me. While the soldier was eating his supper, I began a conversation with the children on the happiness of those who love the Lord Jesus, and the wretchedness of such as live and die without Christ. Thus, at the close of the day, I was enabled to bless God, that He had accounted me worthy to preach the glad tidings of the gospel to these two soldiers; for which He had evidently prepared my way, several days before, while yet at Wiesbaden.

During my stay at Hemshof, one of the brethren related, how the clergyman of a neighboring village, some years ago, while yet an unbeliever, had vehemently opposed the meetings of the so-called Pietists in that place, and became still more enraged, when not only his interdict remained unheeded, but a man even came from a neighboring town, to preside at these meetings. One day the clergyman sent a police officer to the place of meeting, who arrested said brother, and conducted him beyond the boundary. This brother followed the conductor without opposition. and on the way conversed with him on religious subjects, which penetrated the man's heart, and rendered him more accommodating. On reaching the boundary, the brother said: "My dear friend! before we part, let us retire for a few moments into the woods!" There kneeling down with his companion, he put up a fervent prayer for his enemy, the clergyman. The police officer, deeply impressed by what he had heard on the way, immediately on his return, called upon the minister, and related to him, what had happened,-more especially, how affectionately and fervently the stranger had prayed and pleaded in his behalf. This puzzled the clergyman, who began to reason thus within himself: "These people must derive more power from their religion, than I do from mine. I order the man to be transported like an enemy-and

yet he prays for me!" This proved the commencement of his conversion to God, which occurred soon after. And since that period, many souls have been brought to the Savior, by the testimony and the prayers of this minister, who is now a faithful witness of the truth.

#### FROM THE REPORT OF A BROTHER, LABORING IN LOWER SILESIA.

At Ingramsdorf, soon after my arrival, a conversation with my host was interrupted by the entrance of a student from Breslau, who asked for night's lodgings. As but one guest chamber in the small village tavern could be rendered comfortably warm, we were under the necessity of lodging together. During the first hour, the student amused himself in his own way, at a piano, that stood in the room. In the mean time, evening approached; and looking to the Savior, that He would enable me to reach the heart of one, still wedded to the world, I endeavored to open a conversation with him, which, turning upon the splendid ancient Gothic churches of Breslau, soon made known the religious views of the young man, who rejected every kind of faith, and could not help gradually coming out with all his doubts. I seriously set before him, the fearful consequences of his infidel principles, whereby he appeared to be somewhat startled. Not content, however, with the sentiments advanced, he now, armed with his modern philosophy, assailed the word of God, and attempted to show. that Jesus was a mere man, demanding proofs from scripture, that Christ was the Son of God, and the Redeemer of the world.

We went back to the creation and fall of man, the revelations of God to the patriarchs, the history of the children of Israel, their laws, sacrifices, and priesthood, their transgressions and final dispersion to the present times. We next reviewed the promises given to them in relation to the Messiah; his appearance, his wondrous birth, baptism, miracles, ministry, sufferings and death, resurrection and ascension, together with his second advent. Then followed the application to the human heart,—the immortality of the soul, the design of our short life on earth, our accountability in the day of judgment, the bliss of heaven and the pains of hell. The young man stood in silence for some time; then seizing my hand, he said: "At that rate, my case is truly wretched! I am bound to confess, that I never seriously pondered on these matters: and indeed no man ever talked with me so earnestly upon the subject. There is something peculiar about this Scripture faith; its truths have convicted me; I have no further objections to start, but merely to express the wish, that I might yet be so

happy, as to believe all these things. I now appear to myself like a heathen. True, I was once confirmed in the Romish church, but subsequently never concerned myself about her. And indeed, what should have attached me to her? I have money in abundance, and sick I have never been. All my relations care nothing about religion; taking delight like myself in sensual pleasures only. But of what avail is all that? It does not give rest to the soul; this has been rendered plain to my mind to-day. I will henceforth begin to lead a better life, and will pray to God for strength, to keep this resolution."

His eyes became suffused with tears; and embracing me, he assured me, that he would often call to mind the conversation of this evening. My supply of tracts being exhausted, I gave him by way of remembrance a copy of the recently published sermons on the passion of our Lord, by Pastor Wunderling, which I had just brought along from Breslau. He was exceedingly grateful for the gift, and before retiring to rest, he read one of these sermons attentively. That I might not forget him, he wrote his name, as a memorial, on a blank leaf of my text-book, and I fervently prayed to the Lord, in behalf of this young man, that He would in His own good time, by His Spirit, knock again and again at the door of the student's heart.

#### From the Report of a brother, laboring in Sweden.

Having treated of the wonderful wave of God in leading sinners to rest the hope of their salvation solely on the merits of Jesus Christ, I will mention a case, which I read in a Swedish. work, and which is unquestionably true: the author, a worldlyminded man, relating the circumstance with an air of proud and affected commiseration. — The well-known field marshal Toll died in the year 1817. While lying in the agonies of death, he several times called upon the bystanders to pray with him, and every time added the petition: "Lord Jesus! receive my spirit!" The clergyman present, endeavored to comfort him, with the assurance, that all who had led a moral life, and had done their duty, might look for their reward in a better world. The aged servant of the king, indignantly interrupting the minister, cried out: "Talk not to me about merit; it is all of grace-nothing but grace!" And when the clergyman once more commenced speaking about an irreproachable life, Toll replied with a powerful: voice: "I have not lead an irreproachable life; I am a great sinner!" adding, after a moment's pause: " If David found grace in Thy sight—if Thou didst spare Manasseh, then may I hope for the best !" Then, having blessed his family, and exhorted them to embrace the true faith, he expired.

(To be continued.)

#### **ACKNOWLEDGMENT OF CONTRIBUTIONS**

and Donations to the Missions of the United Brethren among the Heathen, received at the Missionary Agency at Bethlehem, from April 1st 1851, to July 31st 1852.

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		by Mr. 8. W. Paine		10 —	
	Collc'n aft	er monthly prayer i	neeting in Jan. 1		
		y a friend in East	Florida	5	
		r. O. B. Butler		10 —	
Don	ation by M	rs. Sarah Battell		10 —	
					15 <b>7 80</b>

Amount carried over	157 <b>80</b>	
Jan. Denation by Mr. J. Lott	3	
Donation by a friend	5	
Donation by a friend	4 —	
Donation by a friend	5 —	
Collections in June	1 40	
Collection after Missionary Sermon	126 75	
Collection after Missionary Sermon	87 23	
Donations of a small Miss. Soc. in New Orleans	20	
Donation by a very small child	50	-
		410 68
1st. Collection among Ger. Brn. at Phila. through br.	Gapp	7 —
4th. Donation to Missions by br. N. Blickensdoorfer, I		46 75
15th. Donation by a friend in N. York, per br. Seidel	,	1 —
16th Missionary Collection at Lancaster		24 37
30th Collection among Bethl. Sun. Sch. Scholars, per	ar. Boehler	8 —
Feb.2d.Missionary Collection at Bethlehem.		48 93
3d. Donation of Bethlehem F. M. Soc. for Shiloh, S.	Africa	100 —
21st. Contribution of Ohio Missionary Society		40
March 5th. Missionary Collection at Lebanon		2 50
25th. Collection after prayer meetings in Philadelphia		9 41
Donation of Miss Livingston, Phila.		6 —
Donation of Miss Graeff		50
90th. Donation of Chio Missionary Society		40 —
May 15th. Donation of Ohio Missionary Society		30
26th. Missionary Collection at York, Pa.		17 —
" "Philadelphia by br. Gapp		8 —
" " Nazareth.		14 —
Collection in Litiz Boarding School, for South A	frice	30 —
June 21st. Donation of Bethl. F. M. S. for Missions in		50 —
	hool, Antigus	
July 29th. Proceeds in part of Young Ladies' Miss. Fair		
Missionary Collection in Bethlehem	III Deall Sci	62 60
30th. Appropriation of Y. M. M. S. of Bethl. for librar	- in Tempice	
Donations and Subscriptions received through b		
Donation from a friend	3 —	••
" " Mrs. Sands	5	
" " Mr. S. W. Paine,	· 10 —	
	100 —	
2 " C. V. S. Roosevelt	100 —	118
Donation by J. C. H.		50
		2 60
Collections after two prayer meetings	•	78 15
" . " , a Missionary Sermon .		10 10

Bethlichem, July 1852.

PHILIP H. GCEPP.

# Moravian Church Miscellany.

NO. 11.

NOVEMBER.

VOL. 8.

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#### TRECTION LEGISTER

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## Moravian Boarding School

AND

## CLASSICAL SEMINARY FOR BOYS

AT NAZARETH HALL, PA.

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August 2d.

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Nazareth, Northampton Co., Pa.

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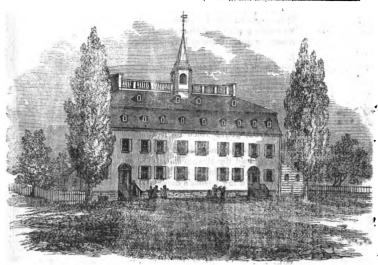
Bothlehem, Pa.

# Moravian Church Miscellany.

NO. 11.

NOVEMBER, 1852.

**VOL. 3.** 



#### NAZABETE EALL.

Had love of human praise your souls inspir'd, Ye founders of this hallow'd Institute,— Not unfulfill'd had been your fond desire. Full three-score years and seven, the tree you set Hath grown and flourish'd in this genial soil; Like as a willow, rooted in the bank Of stream incessant. From a tender shoot.--Oft bent before the storm, yet never tern From its firm ground, so solid and secure. It rose aloft, and tower'd to the skies. Shading afar the muses' favor'd seat ;---And long, beneath its sheltering boughs, repose The sons of sires, who taught its trunk to rise. Nor are their names alone, by grateful hand, Inscribed upon the roll of debtors here. Go, fly from north to south, from east to west Of this fair Union; wing thy flight away, To where the Western Indies strew the main, And tell of " Nazareth;"—full many a tongue -Not trump of fame, but voice of gratitude-Will shout responsive: "ALMA MATER! HAIL!"

ALUMNUS.

#### Farewell to Bethlehem.

- 1. Farewell, sweet spot, I leave you now,
  Your beauteous hills which I have trod,
  Safe shelter'd by their wide embrace,
  Fit emblems of the love of God.
  For like the everlasting hills
  Which girdled old Jerusalem,
  So safely circled dost thou stand,
  Sweet, simple, peaceful Betelebe.
- 2. Farewell to your pellucid stream,
  Which dances on with joyous tide,
  Bright sparkling, like the stream of life,
  When first our barks upon it ride.
  The music of your rippling waves,
  Will often soothe my mem'ry's ear,
  When 'midst the din of earthly cares,
  I long your gentle voice to hear.
- 3. Farewell to you, whose kindly acts
  Have cheer'd the stranger on her way,
  Your pure, and child-like charities,
  Have chas'd my bosom's cares away.
  Long may your innocence remain,
  Ever as brethren may ye love,
  And may ye seek those heights to gain,
  Which fill the heav'nly choir above.
- 4. Farewell to you, ye pilgrim band! Descendants of a noble few, Who purchas'd with their precious lives, Freedom to smooth a path for you. Descendants of a martyr church! Be yours to emulate the zeal, Which led your ancient fathers home, Mark'd out for Heav'n, with fiery seals.
- 5. Farewell to you, whose kindly hand To me, the cup of love has giv'n, Who bade me welcome to the feast, Bright antepast of that in Heav'n. I love your sweet simplicity, No pomp, no empty pride I see, E'en when no words my ear could hear, The name of Jesus spoke to me.
- 6. Be his the name, in which you trust, Be his the cause, to you most dear, Be his the justifying blood Which comes, your dying hours to cheer. Be his the love, which binds your hearts In sweet communion here below, Be his the Spirit shed o'er all, Causing the gales of Heav'n to blow.

H. B. M'K.

#### REPORT

OF THE

### Ministers' Conference

#### assembled at Bethlehem, from the 16th to the 26th of September, 1852.

(Translated from the German.)

In accordance with a resolution, passed the preceding year, the Ministers' Conference met on the 16th of September, 1852, for the second time, at Bethlehem.

From different stations, both far and near, the following brethren had assembled, whose names are subjoined in alphabetical order:

HENRY BACHMAN, Minister of the Congr. at Gnadenhuetten, Ohio.

ANDREW BENADE, Senior Bishop of the Brethren's Church, residing at Bethlehem.

DAVID BIGLER, Minister of the Congregation at New York.
WILLIAM EBERMAN, Warden of the Congregation at Nazareth.
EUGENE FRUEAUFF, Principal of the Female Seminary at Litiz.
PHILLIP H. GCEPP, Administrator, and Member of the Prov. Elders'
Conference, Bethlehem.

LEWIS KAMPMANN, Junior Minister at Bethlehem.
WILLIAM LENNERT Minister of the Congregation at Nazareth.
ABRAHAM LUCKENBACH, late Missionary, residing at Bethlehem.
EDWARD REICHEL, Minister of the Congr. in Camden Valley, N. Y.
LEVIN T. REICHEL, Minister, and Principal of the Seminaries at

Nazareth.

AMADEUS REINKE, Minister of the Congregation at Graceham, Md. SAMUEL REINKE, Minister of the Congregation at York, Pa.

PETER RICKSECKER, Minister of the Congregation at Hopedale, Pa.

AMBROSE RONDTHALER, Minister of the Congr. at Emmaus, Pa.

EDWARD RONDTHALER, Minister of the Congr. at Philadelphia:

BERNHARD de SCHWEINITZ, Minister of the Congr. at Lebanon, Pa.

EDWUND de SCHWEINITZ, Minister of the Congr. at Lebanon, Pa.

ROBERT de SCHWEINITZ, Minister of the Congr. at Lebanon, Pa.

DAVID Z. SMITH, Assistant Minister, pro tem, at Hopedale, Pa.

CHARLES F. SEIDEL, Member of the Prov. Eld. Conf., Bethlehem.

HERMAN TITZE, Professor in the Theological Seminary, Nazareth.

GEORGE F. TREGER, Minister of the Congregation at Schoeneck, Pa.

WM. H. VANVLECK, Senior Minister at Bethlehem.

PETER WOLLE, Senior Minister at Litiz, Pa.

SYLVESTER WOLLE, Principal of the Female Seminary, Bethlehem.

These brethren, together with a company of sisters, met at 9 o'clock, A. M., in the chapel, for the special service,\* usually held on this Memorial Day for the ministering servants of the Brethren's Church.

<sup>•</sup> Extract from the Diary of Bethlehem, Sunday, September 16th, 1753: "At 11 o'clock br. Gambold preached in English, and br. Herman in the German language. At half past 1 o'clock, br. Graff addressed the children

The meeting having been opened with several appropriate verses, and an affectionate address in reference to the events of September 16th, 1741, with a brief application of the texts for the day,—br. Seidel commended the numerous circle of ministering brethren here assembled, in fervent prayer, to the Lord, the "Elder" of the Brethren's Unity, imploring in our behalf his continued blessing and gracious guidance. The solemn service was closed by jointly partaking of the cup of thanksgiving and fellowship.

'The Daily Word for the day was: "Thou drewest near in the day that I called upon thee: thou saidst, Fear not." Lam. 3. 57. "All fears and terrors, when he smiles,—At once must disappear; —The bruis'd and wounded heart he heals, — And feeds with

heavenly cheer."-

The Doctrinal Text: "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Luke 12, 42.

"Lord, grant thy servants grace,—The needful gifts and unction,—That with due faithfulness-They may discharge their function."

Soon after, the brethren assembled in the Conference-room,—an apartment, ornamented with the portraits of the fathers of our Church, and other ancient historical paintings,—to commence the

#### FIRST SESSION

of the Ministers' Conference. After singing from the hymn: "All hail! our Church's Elder dear!—Jesus, her glorious Head," the President of our last year's Conference, br. W. H. VanVleck, delivered the following brief introductory address:

"A year has glided away, since we were here assembled in love, and, ere we parted, — "appointed the 16th of September 1852, as the time of the next yearly meeting, for such of our number, as should then be found here below." The year is pass-

on the subject of this Memorial-Day, the peculiar services of which then commenced. Br. Peter Boehler opened them with the Hymn: "Bless us, we pray thee, Lord our God, etc.", and spoke from the text for the day,—inconnexion with and application to the event commemorated,—on the intimate acquaintance and communion of the believing soul with the Savior, as our Friend and Brother. He then communicated the Diaries of Herrnhut and Gnadenfrey, of September 1752. In a second meeting, the lesson for the day, the 35th chapter of Jeremiah, from which the daily word was taken, being read, was applied to the subject of that unreserved submission due on our part to the Savier, as our "Elder," because He is our's, and we are His; the service clesing with the "Te Agnum." The rest of the evening, till near 9 o'dock, was occupied in a meeting of the Elders' Conference. The solemnities of the day were concluded in a blessed manner, with the Litany on the life and sufferings of Jesus, and finally with the cup of thanksgiving, in which all the laborers (including those from Nazareth and Gnadenhuetten) participated.

ed and gone,—the day has arrived,—and we are still in the land of the living. Not one of our ministerial brethren has been called home in the course of the past year. Still, one dear brother has felt the pang of separation from the faithful companion of his life and labors,—our br. Peter Ricksecker of Hopedale, in whose bereavement we all tenderly sympathize. Nor have others in our circle been exempt from trials: but, the Lord has approved himself to every one of us as our Friend, our Comforter, our Helper in time of need, and we this day are all enabled to exclaim with grateful hearts: "Hitherto the Lord hath helped us!" How loudly does this retrospect of the past call for strict and faithful self-examination. This, however, can take place only in the retirement of the closet, before the eye of our Head and Elder; and doubtless, on this memorial day for the servants of Christ in the Brethren's Unity, every one of us will review before his Master, the searcher of hearts, the whole course of his private and official life throughout the past year. In this assembly we can only touch upon those points, which concern our ministerial circle in general. Of those brethren who were present last year as members, the following are absent to-day, viz. br. Jacobson, still on an official visit to our Western congregations, br. H. A. Shultz, br. Clauder and br. Holland; (br. Beckler absent this year also--); of last year's guests, the brn. Wunderling and Kaltenbrunn. On the other hand, there are present to-day, who were absent last year, the brn. Eberman, Bachman, Frueauff, Robert de Schweinitz, Kampman, Edw. Reichel, and D. Z. Smith. Since our last Conference, two brethren have entered the service, br. Wunderling and br. Bernard de Schweinitz, who were likewise ordained,as were also two Home Missionaries, the brn. Kaltenbrunn and Barstow,—in the course of the year. The number of brethren present today, is twenty-six. How cheering and encouraging to his assembled servants is the gracious assurance of our Head and Elder: "Where two or three are gathered together in my name, there am I in the midst of them." And, "Lo, I am with you alway, even unto the end of the world." Thus may the Lord be sensibly present in the midst of us throughout these days. direct all the transactions of our Conference by His Holy Spirit, and cause the whole to redound to the glory of his name, the quickening and establishing of his servants, and the benefit of the congregations and institutions, entrusted to our charge."

2. After these introductory remarks, the Secretary, br. Levin Reichel, read the Report of the Standing Committee, appointed last year,—containing, among the rest, several extracts of private letters from brethren in Europe, and in connexion with these communications expressing the wish, that the idea be kept in view, as one of the objects of this conference, to promote a closer con29\*

nexion and spiritual union between the different provinces of

the Brethren's Unity.

No less important did it appear to the Committee, to improve this unofficial Conference, for the purpose of drawing more closely the bond of brotherly affection, not only between the ministering brethren themselves, but also among their respective congregations, to which end a change of place for our meetings seemed likely to be most conducive; still, a majority of the Committee (see Circular in "Miscellany," 1852, No. 8.) had not felt free to decide in favor of such a change for this year, but would take the opportunity to recommend the plan to the consideration of the present Conference.

This Report was accepted by Conference, and the Committee

discharged.

3. Conference now proceeded to the election of officers. vinced of the expediency of rotation in the office of President, the late chairman, irrespectively of personal considerations, and with grateful acknowledgment of the confidence reposed in him. requested his brethren, to take this into view on the occasion of the pending election. Br. Andrew Benade, the senior bishop of the Brethren's Unity, being unanimously elected President of this Conference, but declining the appointment on account of his advanced age, and br. Peter Wolle likewise desiring to be excused, br. Van Vleck, upon whom the unanimous choice of the Conference now fell, declared his readiness, to submit his personal conviction to the wishes of his brethren, and accordingly once more took the chair. As Secretary, br. Levin Reichel was re-elected; the Minutes to be kept, as last year, in the German language. (In the 4th Session, br. Reichel was temporarily relieved by br. Robert de Schweinitz.) Br. Sylvester Wolle was re-appointed Treasurer; his report of last year having been accepted. These three brethren were again chosen to constitute a Standing Committee; the limits of their authority, as also the time and place of the next Conference, to be determined subsequently.

It was also resolved, to invite the brn. Theodore Repper and William Reichel of Bethlehem to attend the sittings of this Con-

ference.

4. Salutations from several absent members, either by letter, as from br. Henry A. Shultz at Litiz, or by word of mouth, through other brethren, having been delivered, a very full and friendly communication on the part of the Ministers of the Brethren's Congregations in the North of Ireland, was read, and listened to by Conference with heart-felt satisfaction.

This brotherly epistle contains the following passages: "It is a matter of thankfulness to the Great Head of his house and family, that, as his servants, laboring in this part of his vineyard, we can feel that we are one in Him, and are united together in the

bonds of brotherly love. We are privileged to meet in a "General Elders' Conference" not unfrequently twice in the year, viz., in Spring and in Autumn; at the latter period combining the celebration of the memorial of September 16th with our conferential deliberations. And such seasons we find to be cheering and encouraging.

"The congregations in the North of Ireland are six in number, viz., Gracehill, Gracefield, Ballinderry, Kilwarlin, Kilkeel and Cootehill. The members are more or less numerous; some of our congregations have increased considerably within these few years, and others not; there are out-preaching-places connected with most, and the general attendance of hearers is encouraging.

"We have Scripture-Readers in all these congregations, who are actively employed in visiting in their respective districts, and in reading the scriptures to persons of different denominations. In general, they are well received, and we believe, that the Lord has not withheld his blessing from their exertions. This agency appears peculiarly well adapted to minister to the spiritual wants of the poor of this country. It is to be regretted, however, that there is a great want of spiritual hunger and thirst among the various classes of society; and many, very many, we have reason to fear, never enter the house of God. If those, who do attend, and make profession of religion, were but more faithful to sustain the character that becomes them, we might perhaps be favored to see a better state of things, from the influence of their example.

When we present our supplications for ourselves at the throne of grace, let us remember each other. And at the same time, let us fervently entreat our blessed Lord and Savior, the Great Head of his church, to look in favor upon our congregations, which we are privileged to serve, that they may increase in number and in grace, become more spiritually minded, and more abundant in the fruits of righteousness; so that many souls may yet be won for the Savior, through our feeble instrumentality, and

greater praise and glory may redound unto Him.

"We hope, that you will receive these hasty lines in love, and that they may prove the commencement of brotherly communications, which may tend to our reciprocal benefit, and draw still more closely those bonds of Christian and brotherly love, by which, as members of the Brethren's Church, we are already united to each other.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,—make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Hebr. 13. 20, 21.

- "Your brethren in Christ, the Ministers of the United Brethren's Congregations in the North of Ireland, assembled in Conference at Gracehill, April 27th, 1852-"
  - " And in their name,

Samuel Connor, Pres."

This fraternal letter having been read, with the remark, that our brethren in Ireland will probably be assembled, as we are, on this day, and remember us before the Lord,—a brother was commissioned to draw up an equally full and cordial reply in the name of this Conference, and to submit the same to the Standing

Committee to be approved and forwarded.

5. The question next arising, whether, in accordance with the resolutions of last year, the doctrine of the Brethren's Church should now be made the subject of brotherly conversation, or whether the theme proposed for discussion at the close of last vear's sessions: "What are the essential characteristics of the Brethren's Church in America?" should be first taken up,—the decision of Conference was in favor of the latter course; and it was resolved to call upon br. Gopp, who had proposed the last mentioned question, to begin by stating his views on the subject; and then, after having afforded all the brethren successively, in alphabetical order, an opportunity to express their sentiments either by word of mouth or in a written essay,—to make this theme the topic of further discussion.

Sung at the close: "Lass dein Leben unsern Geist" etc.

#### SECOND SESSION. (24 P. M.)

After singing the verses:

"Aelt'ster deiner seligen Gemeine," etc., and "Hebe auf die durchgegrab'nen Hænde," etc.,

the President implored the gracious assistance of the Head and Elder of our Church, in all the deliberations of our present Conference; when we again sang:

"Wir ergeben uns in deine Pflege," etc.-

1. Br. Gepp opened the discussion of the question: "What are the essential characteristics of the Brethren's Church in

America?" by the following remarks:

"In speaking of the essential characteristics of the Brethren's Church in America, I must not be understood as alluding to anything, wherein we may differ from the European portion of the Unity; but the problem to be solved, is this: to search out that peculiarity, which our portion of the Brethren's Church still has, or ought to have, in common with the whole Brethren's Unity, as an essential characteristic. But, for this very reason,—while so many shades of difference in externals obtain within the pale of the Brethren's Church in general,—the point in question can have reference only to something altogether internal, i. e. to the religious or spiritual life of the Brethren's Unity. Now, as it appears to me, the peculiar treasure, the precious jewel of our Church is the conviction—graciously imparted to us, as a Society, by the Lord himself-that all true religion and spiritual life necessarily rests upon personal heart's-experience, in so much that we confess: we believe in the Bible, because we find the teachings of this book correspond with the experience of our hearts, and vice-versa. Now. with the heart we do not at once grasp entire systems of doctrine, but we can embrace Christ, the incarnate Son of God, as man, and as dying for man,-or, as it has been so often expressed amongst us: in his "suffering beauty," (or in the majesty of his dying love, as our wounded, bleeding Savior.) We believe in Him as our God, who for us became a man, was crucified, arose again and ascended into heaven, because He, by his undeserved grace, has manifested himself to our hearts, in this character, (as our suffering Savior); and while we thus grow in knowledge, and Christ is more and more formed in us, we cannot but advance in holiness also, because we are enabled to say with the Apostle: "I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2, 20.)

Thus, the believer's intimate communion with the Savior has become a prominent feature in our doctrine; as tending both to the knowledge and forgiveness of sin, to peace of mind, Hence, great simplicity of and sanctification of the soul. teaching, nay an almost scrupulous anxiety to avoid everything scientific or systematic has become a distinguishing trait of our discourses; hence, also, we from the first, in addition to the public preaching of the word, adopted and cherished such devotional services as were, in a measure, a representation of joint communion with the Savior, for instance, our singing-meetings and liturgies; and in our discourses and sermons we did not aim to present dogmatic disquisitions, but the theme of our preaching was Jesus Christ, as our Redeemer, our Highpriest, the Physician of our souls, our eternal Friend and Bridegroom, or as the Son, who alone can truly make us free, or as our first-born Brother, and we in Him the children, and with Him the joint heirs of

the Father in heaven.

That a Society of Christians, thus united upon the ground of individual heart's experience, is in danger of deviating—into fanaticism in doctrine and life on the one hand, or into latitudinarianism (or indifference) on the other, cannot be denied; but, it is equally certain,—though we dare not glory in it otherwise than with deepest self-abasement and humility, nay with fear and trembling,—that He, whom, according to the views thus imparted

to us, we are privileged to recognize and adore as the "Elder of our Church," has never yet suffered us to fall from his almighty hand, and however near we may, perhaps repeatedly, have approached the brink of the precipice, has every time as certainly, according to his infinite mercy, in the moment of our utmost peril, snatched us away from the yawning abyss. Upon this theme, the entire history of the Brethren's Church affords the best comment.

Whether a christian community, thus constituted, be calculated for a wide and independent extension? this is a question, which I could not venture at this time to answer."

2. Br. Bachman, who was now called upon, in alphabetical order, expressed himself, in a few words, to this effect, that the essence of the Brethren's cause is spirit and life. The reason of our not having extended our limits, must be sought in our dread of proselytism.

3. Br. Benade, in a brief, but feeling address, assented to the views expressed by br. Gopp; being of the opinion, that the religion of the heart is the great point in question; and to promote this "living in Christ our Savior," was the tendency and aim of all our devotional services.

As a distinguishing peculiarty of the American branch of the Brethren's Unity, it might be added, that in this country, where church and state are not connected, the Brethren's Church may develop itself more freely than in Europe, and in consequence is—here more than there,—compelled to assume the position of an independent church.

4. Br. Bigler, next to the preaching of the cross, dwelt upon our peculiar liturgical arrangements, as something essential to the Brethren's Church. Christ Jesus is the sum and substance of our doctrine, of our hymns, of our liturgy, of our festivals, of our discourses. Other evangelical denominations aim at the same grand object of Christianity, "to win souls for Christ;" but still, our mode and manner of preaching Christ is peculiar. In addition to the word of reconciliation, we have particular agencies or appliances, of which some, for instance the practice of speaking with the members of our congregations individually and statedly, have been given up, without substituting any other means in their room. To cherish and faithfully apply such means or instrumentalities for the promotion of vital religion, would contribute essentially to preserve among us the true spirit of the Brethren's Church.

5. Br. Kampman read a brief essay, in which, besides the Brethren's doctrine, as the principal means of awakening true spirituality in the souls of men, he laid a special stress upon our discipline, in the more extended sense of the term,—embracing our Rules and Regulations, or the "Brotherly Agreements" of our different congregations, whereby the spiritual life, awakened by

our doctrine, must be preserved, and maintained in its purity.

The Renewed Church of the Brethren, moreover, has the special call, to retain her discipline, derived from the Ancient Brethren's Church, as a precious deposit for the whole Church of Christ on earth.

6. Br. Levin Reichel presented, in manuscript, a comprehensive historical development of the ideas: "Brethren's Congregation" and "Brethren's Church;" in connexion with a brief statement of the relative position of the American Brethren's Church to the Brethren's Unity at large, and to American Protestantism in general.

7. Br. Peter Ricksecker remarked, that, among the special peculiarities of the Brethren's Church, the use of the lot should not

be forgotten.

8. Br. Ræpper expressed his views to this purpose, that, from the beginning, the point of Christian doctrine, most insisted upon by the Brethren, was "love to God and love to our neighbor." To call forth and cherish this love to God, the doctrine of the Savior's redeeming love has been the constant theme of our discourses; and the fruit of that love to God is genuine love of the breth-

ren and of our neighbor generally.

We call ourselves "Brethren," and we are such in a special degree. A Brother at once feels at home in every congregation of the "Brethren" in whatever part of the world it be situated. Of national distinctions, we as "Brethren" know nothing. The Brethren's church is a great family, in which one member is equal to the other, where there is no marked distinction between the clergy and laity, where any undue ascendency of aspiring individuals is precluded by the very nature of the "family-relation;" and equally so, the too wide extension of our limits as a Church.

9. Br. Ambrose Rondthaler, in a written essay, described the

Brethren's congregation

I, as a "bride-congregation" of the Lord, a congregation that hath the heavenly bridegroom everywhere, in her hymn-book, in her daily text-book, in her liturgies, in her public preaching, in her love-feasts, in the sacraments of baptism and the Lord's supper, in her children's meetings, in her festal services, and on a dying bed. Blessed is he, that hath him in his heart!

"How great our joy, should none be wanting,—But all of us behold thy face, In the mansions of the blessed;—Then wilt thou place thine own Before thy Father's throne,—As a portion—of thy dear bride,
In realms of light,—Where faith and hope are chang'd to sight."

(Translated.)

II, as a family of children and brethren, exhibiting everywhere, in all our ways and manners, a certain family-likeness, and yet,

on the other hand, admitting of a great variety of sentiments, nay, in the mode of teaching the different doctrines of Christianity, so comprehensive, that children of God in the most diversified denominations may still find their peculiar opinions among the Brethren, and thus imperceptibly the influence of the Brethren's views

of Scripture truth is more and more widely diffused.

Do we ask: "What is the peculiar mission of the Brethren's Church in America?" we find the answer given by this Conference on the 18th of September last year, when the brethren covenanted together, to intercede one for the other at the throne of grace;—in which covenant is involved the obligation, to carry out this principle practically, by evincing genuine brotherly love, in accordance with our Lord's injunction: "A new commandment I give unto you, that ye love one another, even as I have loved you." And as we statedly pray, that all the children of God may be united in One spirit, it is our special calling also, as much as lieth in us, to contribute towards a genuine union of the evangelical churches in spirit and in truth,—in that truth:

"'Tis the most blest and needful part—To have in Christ a share,
And to commit our way and heart—Unto his faithful care:
This done, our steps are safe and sure,—Our hearts' desires are render'd pure;
And nought can pluck us from his hand,—Which leads us to the ends"—

Closed by singing: "Faithful Lord, our only joy and pleasure.

Shall remain, while here we stay," etc.

THIRD SESSION, (Sept 17th, 83 A. M.)

The texts for the day having been read, the verse was sung:
"O du Scolon-Brautigam," etc.

Br. Lennert then prayed for the blessing of the Lord upon the discussions of to-day, when we again sang:

"Pour out thy Spirit from on high; Lord, thine assembled servants bless," etc.

- I. Br. Edward Rondthaler then read an essay on the question pending before Conference:
- "What are the essential characteristies of the Br'n's Church in America?" and illustrated the following three points:

1. What was, from the beginning, the truly essential peculiarity of the Brethren's Church?

- 2. Wherein, accordingly, did her activity beyond her own pale consist?
- 3. Are the characteristic features of the Brethren's Church in America, at this present time, still the same?

In answering the first of the above questions: "what was the original character of the Renewed Church of the Brethren?" he considered this Church as having arisen from an awakening of souls, and their joint conversion to Christ Jesus, as their Savior and their God. On this account their doctrine was only Christ; and their practice, a fervent love, an unclouded hope and a whole-hearted obedience. And their great aim was, to have this Christ, this love, this hope, this obedience in sincere and open-hearted communion of spirit with each other.

In reply to the second question: "How did they act out that character before the Christian Church and the world?" he remarked: Their conduct, as a Church, was such as was to be expected from its character, as just described. They sought, every where, to spread the knowledge of Christ, to be instrumental in bringing men to the real enjoyment of the life that is in Him, and to form a great "Church of God in the Spirit," with some of its members dwelling together in organized congregations and societies, whilst others might live scattered, in various Christian denominations throughout the world.

As to the third inquiry proposed: "Is this original character of the Church still preserved in America?" he believed that this question must first be answered, either affirmatively or negatively, before we could well begin to inquire into the "peculiar mission of the Church in this country."

2. Br. Seidel mentioned, as the vital principle of the Brethren's congregation, that spiritual communion with the Savior, which is the source of true faithfulness, both in great things, and also in those which are least; agreeably to the petition so aptly expressed:

"Blessed Jesus,—all our hearts incline,
Thee to fellow,—where thy footsteps shine;
At all times and everywhere,—May our words and actions bear
A resemblance,—Gracious Lord, to thine!"

As peculiar means for promoting a christian walk and conversation, resembling that of our Lord, while on earth, he specified the liturgical services of our church, and our particular congregation-meetings.

3. Br. Van Vleck read a paper,—setting forth, what may be I., The peculiar feature, which appears to distinguish the American branch of the Brethren's Church essentially from the European portion of the Brethren's Unity, viz., her ecclesiastical position, as a Church; and further, what may be considered as

II., The distinctive peculiarity, which she claims in common with the whole Brethren's Unity, as an essential characteristic, in the midst of her sister-churches of other christian denominations.

4. Br. Sylvester Wolle, as a member of the Standing Com-

mittee, then read, by request, a communication, written and sent in by br. Francis F. Hagen of Friedberg, N. C., in reference to the question before Conference; enlarging chiefly on the present

state of our Church in this country.

Every one of the brethren present (br. Titze being absent on duty) having had an opportunity, to express his views on the pending question, it was resolved, after a discussion of some length, to open a free conversation on the subject in the fourth session this afternoon. Sang, in closing:

Konig, gieb uns Muth und Klarheit," etc.

#### FOURTH SESSION. (2) P. M.)

The Session was opened by singing:

"Hier werfen sich verbund'ne Glieder, O Lamm! vor deine Fuesse nieder," etc.

Br. Bigler having offered up a fervent prayer, we then sang :

"Direct, control, suggest this day All I design, or do, or say," etc.

The purpose of this meeting was, to enter into a free discussion of the pending question: "What are the essential characteristics of the Brethren's Church in America?" which had been taken up by different brethren in various points of view, and accordingly was answered in diverse ways,—and to illustrate more fully the several points already presented in the shape of essays or by word of mouth, in our preceding sessions. It is difficult, if not next to impossible, to report plainly and clearly a free conversation, such as now ensued, and briefly to repeat the principal points enlarged upon. So much, however, is certain, that the farther the subject was pursued, and the more openly the real state of things was disclosed, the clearer became the conviction, that in regard to the Brethren's cause, upon the whole, there is much left for pious wishes and fervent prayers.

Precious is our doctrine, the doctrine, that we have a Savior, with whom every one may live in daily and intimate communion; excellent so many of our regulations and usages; but why so little within our congregations? why so little extension and increase from without? Different views and opinions were expressed; various sentiments were uttered, diverse remedies proposed, without arriving at a definite result. Towards the close, the conversation turned chiefly upon a closer spiritual communion among the ministers of our Church; and we freely and cordially avowed our readiness, in this respect also,—as it has hitherso been the case in single instances,—to cultivate in general a more intimate spiritual connexion one with another, which in case of absence according to the flosh, may be cherished and promoted

by epistolary correspondence. We all felt deeply, the import of the verse, sung in German at the close of this session:

"O that we, his steps to follow,—'Midst affliction, scorn and spite,
And his sacred name to hallow,—Did each other more excite:

Every one stir up his brother,—To keep Jesus still in view,
Thus encouraging each other,—His example to pursue."

We finally united in the petition:

"Say: My peace I leave with you!—Amen, Amen be it so!"

FIFTH SESSION. September 18th. (83 A. M.)

The texts for the day led the Conference to give utterance to their feelings, in singing such verses as these (in German):

"Hadst thou not sought me first and followed ever, I had not come to Thee, nor known thy favor;" etc.

And

"Help us, O Lord, to watch and pray," etc.

Br. Ambrose Rondthaler then, in behalf of his brethren, drew near with supplication and intercession to the throne of grace. We now sang:

"Let all your lamps be bright," etc.,

And

"Watch: 'tis your Lord's command;" etc.

A great variety of views and opinions having been expressed in the course of these days, in regard to the "essential characteristics of the Brethren's Church" at large, and of the "American branch" in particular, and also in reference to the present state of our congregations,—the president had been requested,—in order to bring the matter to a close,—to attempt a brief summary, in writing, of the remarks hitherto made on this subject; which was now submitted to the more special consideration of Conference. The subject, however, could not be disposed of entirely in this session, which was closed by singing:

"Hier ist das Herz, hier ist die Hand," etc.

SIXTH SESSION. (21 P. M.)

Opened by singing:

" Mache uns zu deinem Dienst," ctc.

1. An application recently made in one of our congregations, and here communicated, viz., to permit the ceremonies of a secret society to be performed in our graveyard, which, however, was declined, gave rise to the following resolution:

"Resolved, that we declare, that we, as Ministers of the Brethren's Church, highly disapprove of all ceremonies of secret soci-

eties in our graveyards."

2. The summary, drawn up in writing by the President,—of the remarks hitherto made on the principal question before this Conference, was further discussed, and with several amendments and additions, finally adopted as follows:

UNANIMOUS DECLARATION OF THE MINISTERS' CONFERENCE AT BETHLEHEM, in answer to the question:

What are the essential characteristics of the Brethren's Church in Amer-

ica? And what is the peculiar mission of that Church?

The American branch of the Brethren's Unity is distinguished from the European portion by its ecclesiastical position; the latter appearing rather in the character of the "Brethren's Congregation," the former, the American, rather in the capacity of the "Brethren's Church." Still, the American branch claims that which is "essentially characteristic" or peculiar, in common with the European portion of the Brethren's Unity.

I. What was the peculiar gift of grace, the special treasure (or jewel,) entrusted to the Renewed Brethren's Unity, in the early period of her histo-

ry, by the Lord himself?

1. The clear conviction, which so recognized the doctrine of the true divinity and humanity of Christ, and of the redemption wrought by his death on the cross, as the centre of the whole Christian system, that the church regards Jesus our Savior, as her All in All, thus deriving everything from him, concentrating everything in him, and making the "word of the cross" the principal subject of all her discourses and her sacred songs;

2. That in addressing Him, in whom "dwelleth all the fulness of the Godhead bodily," she adores the whole blessed Trinity; insisting chiefly upon a personal, experimental acquaintance with Him, our Savior; thus seeking and finding in a constant and intimate communion with Him, by prayer, the most exalted privilege and

the highest enjoyment of the believing heart;\*

3. That from His all-sufficient merits, she derives not only justification through faith, but also sanctification of body and soul; employing as means, conducive to this end, her various devotional services and opportunities for instruction and edification, her different arrangements for the special care of souls, and the faithful exercise of her church-discipline;

JOHN BROWN, D. D., Professor of Exegetical Theology to the United Presbyterian Church in Scotland, and author of: "Discourses and Sayings-

of our Lord Jesus Christ."



<sup>\* (</sup>From "the Episcopal Recorder," Philadelphia.):—"It is a growing conviction of my mind, that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance and friendship with our Lord Jesus Christ. He is the great revealer of God; he is the revealed Divinity. The man knows the Father, who knows the Son.—Christ is himself "the way, the truth, and the life;" and it is only so far as we really know and love him, that we are in "the way," or that "the truth and the life" are in us."

4. That she regards love to the Savior as the chief characteristic of his people, considering this love as the only motive of obedience to his commandments, acceptable in his sight; endeavoring at the same time to cherish that love of the brethren and of our neighbor generally, which is inseparably connected with love to the Savior; nor merely avowing it, by assuming the name of the "United Brethren," but striving to act out this principle by word and deed:

5. That, holding fast to these fundamental truths of Christianity, she lays no disproportionate stress upon any less essential point; avoids polemical discussions on controverted tenets, and will not permit difference of opinions or diversity of practice in secondary matters to draw a line of separation between herself and such, as rest with her, in all essentials, upon the same, sole ground of faith, but cordially extends the right hand of fellowship to all in other divisions of the church, who love the Lord Jesus

Christ in sincerity:

6. That, as a people and individually, she joyfully avails herself of the high privilege, to submit, with childlike resignation, to the guidance of the Savior, as the "Head and Elder of the Brethren's Unity;" gladly seeing in His hands the staff of our government (as a Church), particularly in the appointment of ministers to our congregations, also by the lot;—and, as a part of his bride who hath Him, the Bridegroom of souls, feeling not only in duty bound, but cheerfully willing, to aim at nothing higher, than to be well-pleasing in his sight, and, through good and evil report faithfully to follow Him.

In short, that which constitutes the essence of our Brethren's

Church, is not matter of form, but spirit and life.

II. What, accordingly, is the special mission of the Brethren's Church?
1. Immoveably to maintain the "word of the cross," even

amidst reproach and suffering; and, in times of departure from Christ, only the more steadfastly to confess him before men;

2. By the walk and conversation of her members, to prove practically, that this doctrine of the atonement has power to reader the believer happy, even here, in his Savior; and that none is more holy than a sinner, who hath found mercy;

3. To serve as a point of union for all those, in other denominations, who believe in the crucified Redeemer as their Lord and

God, and who out of love, do follow him faithfully;

\*30

4. To spread the knowledge of Christ, our Savior, by means of institutions for education, by Home Missionary labors in christian lands, and by Foreign Missions among the Heathen, both far and near;

5. To hallow unto Him and to his cause, all things even in private life, and to consecrate our every power of body and mind, with all our hearts to his service and glory;

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6. And, if it should please the Lord, to serve as an instrument in his hands, towards accomplishing the final union of all his true followers throughout the Christian world.

III. Does the question arise: Whether our present state corresponds to

this gracious gift and high calling, received from the Lord?
We are constrained to confess, with deep sorrow and shame, that we fall far, very far short of what we ought to be. This is proved, alas! in the case of so many, by coldness to Christ's merits and death, and hence, by indifference to that which concorns the salvation of their souls; further, by the predominant desire and striving after that which is earthly and perishable; by conformity to the world and its ways; by neglect of the means of grace and opportunities for edification; and by a want of that sincere love of the brethren and of our neighbor in general, which ought to be evinced, among the rest, by avoiding all uncharitable judging.

It is likewise to be lamented, that a patriotic predilection for the cause of our Church is not as prominent as could be desired; and also that a want of Christian fellowship or spiritual communion is but too perceptible among the members of our congregations.

IV. In the last place: What might be the means of restoring a higher

degree of spiritual life in our hearts and in our congregations?

The good work must needs begin with the ministering servants of our church, in strict self-examination, and in renewing our vows of faithfulness; by reciprocal approximation one to another, and mutual covenanting together in love; by renewed zeal in preaching the word, and in the prayer of faith, for ourselves, for one another, and for our congregations; and by affectionately follow-

ing after souls, especially such as have been awakened.

But if the servants of the Lord are to discharge the duties of their office with joy and not with grief, they must feel, that they are sustained by the spirit of the congregations, that the faithful members of the church stand by them, and in an unobtrusive manner try to assist in winning souls for Christ. A wise application of means tending to the edifying of the flock, on the part of the ministers, and a diligent improvement of these means, on the part of the members of the congregations, will more than anything else be conducive to the renewing of our days as of old. And, as a review of the past, a retrospect of what the Lord has done for his Brethren's church, can only be productive of a favorable and a blessed effect, it is recommended to take measures every where, towards promoting, as far as possible, in our congregations, and especially among the rising generation, an acquaintance with the history of the Brethren's Unity.

Should spiritual life be thus revived among us, then would the still existing means of edification be better appreciated and improved; much of the kind that once was valued, but has been discontinued, might be re-introduced and resuscitated; and many a new method of promoting godliness, called forth by the necessities of the present times, might be successfully applied; then also would the salutary discipline of the church, sustained by the spirit of the congregation, be exercised with better effect, and the dormant predilection for our Zion be awakened into new life and increasing energy.

Let us not be utterly discouraged, but look up with confidence to that Lord, who has done so much for us; humbly trusting, that he will do still more in future; while, on our part, we cove-

nant anew, to be more faithful to his cause.

"The Church, which He hath call'd into existence,
Thro' His almighty pow'r and boundless love,
By Him sustain'd, when meeting with resistance,
In thousand conflicts strengthened from above,
'Midst tribulation,

In every nation,—Where e'er her station,

Must conqueror prove."

Leonard Dober, (translated).

Though our church, in itself, be small and poor, yet the Lord has caused it to extend almost to every part of the world, and certainly not without design. What his purposes may be, we know not; but this we know, should a time of refreshing from the presence of the Lord be vouchsafed unto us, then would new powers arise within us, for the more rapid extension of our own borders, and for more active co-operation with other churches, until finally the Lord's prophetic word should be fulfilled: "There shall be one fold and one Shepherd."

Conference adjourned to Monday morning, after singing:

"Einigs Herze, das soll meine Weide," etc,

SEVENTH SESSION. September 20th. (83 A. M.)

The texts for the day having been read, and the verse sung:
"Lass keinen unter uns træge sein." etc.

Br. Geepp prayed for all the members of Conference to be endowed with the true spirit of Christ's ministering servants. We then sang;

"Let us watch, and pray, and never slumber," etc.

1. Br. Bachman presented a salutation from br. Martin Hauser, Home Missionary in Illinois, who speaks of a favorable prospect for gathering a new congregation.

2. Br. Peter Ricksecker gave notice, that he desired, after some time, to take up collections in several of our congregations, to-

wards the building of a new church at Hopedale.

3. The postponed subject, (see 1st session), relative to the powers of the Standing Committee, and to the choice of a time and place for the meeting of our next Conference, being called up, it was resolved:

a, That from the fund, now to be collected by the Treasurer, only the travelling-expenses of the brethren, who may need assistance, be defrayed;

b, That a second collection, to meet the expenses of printing, be taken up by the Secretary, and handed over to the Treasurer;

c, That, if the Lord permit, a Ministers' Conference be again held next year, and that we meet at *Nazareth*, beginning the sessions on the 16th of September.

d, That the Standing Committee be empowered, to draft a Report of this present Conference, both in the German and in the

English language.

### CLOSING SESSION OF CONFERENCE. (101 A. M.)

The Collections, resolved upon in the last session, having been taken up, during a short intermission, among the twenty-four members still present, we sang:

"So weit hast du uns bracht, Lamm, sey gepriesen," etc.

The President, then, addressed a farewell discourse to his brethren, with reference also to the texts for the day:

The Daily Word: "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." Isa. 30. 20.

"Lord, from such teachers us preserve,-As from the holy Scriptures

swerve."

The Doctrinal Text: "While men slept, his enemy came and sowed tares among the wheat, and went his way." Matth. 13, 25.
"Leave me not, in darkened hour,—To withstand the tempter's power."

Dearly Beloved Brethren!—The hour of parting is come. In these closing moments, we look back upon the days, again spent together here before the Lord, with heartfelt thankfulness, for the grace once more bestowed upon us, and particularly for that unity of spirit and brotherly love, which prevailed in our midst. I may venture to say, that none of us will regret his having attended our Conference this year also. When we were thus assembled a year ago, we did not separate, without having solemnly covenanted together, to pray statedly and by name, one for the other, year each for all; and upon this union for mutual intercession, the Lord has caused his blessing so evidently to rest, that, in the present hour of parting, we will with one accord most solemnly renew the sacred covenant before Him. In this delightful path we, during our present Conference, have advanced a step farther, in calling upon one-another to draw nearer together, by oral or written communications of our hearts' experience, and thus to strengthen and •heer one another in the path of Christian and ministerial duty.

For this good purpose, also, may the Lord, our faithful Elder, and the Head of our covenant, vouchsafe unto us his Spirit's guidance, grace and blessing! For, truly, my brethren, we all, from the oldest to the youngest, in our momentous, arduous and responsible calling, stand in need constantly of being quickened, instructed, warned, comforted and strengthened from above; and to this end, next to faithful intercession, a brotherly approximation one to another, and a cordial interchange of sentiment, may, in the hands of the Lord, prove highly instrumental and be richly blessed.

In the texts for this closing day of our deliberations, the Savior himself has given us divers lessons, both on the obligations and the necessities of the ministerial office. Towards the discharging of the one, and the supplying of the other, both mutual intercession and affectionate interchange of sentiment, seem eminently cal-

culated to afford strength and encouragement.

The Doctrinal Text is from that instructive parable of our Lord, (Matth. 13th chapter,) which begins thus: "The kingdom of heaven is likened unto a man, which sowed good seed in his field." This at once reminds us,—as servants of Him, who, in the-days of his ministry on earth, himself in person sowed the seed . God's holy word, and in whose field we are now called to labor, -of our sacred duty, to take heed unto ourselves, that we too may always scatter abroad good seed,-not our own notions, but His word, which is truth, -not preaching ourselves, but Christ and him crucified, and not to grow weary, being assured that our labor is not in vain in the Lord. Well may the Church pray:

> "Lord, from such teachers us preserve, As from the holy Scriptures swerve." (See Daily Word.)

This sowing of the gospel seed, we are to water with our prayers and tears; knowing, that the Lord's blessing alone giveth the increase; and that they, who "sow in tears, shall reap in

joy."

But the Savior proceeds, in the language of our Doetrinal Text: "While men slept, his enemy came, and sowed tares among the wheat, and went his way." Here he reminds his servants of the momentous duty of watchfulness. We are to watch over our own hearts, lest, while laboring for others, we should forget ourselves, and the enemy of our souls take occasion to sow tares in the field of our own bosoms, and we, after having preached unto others, might ourselves be cast away. To us, therefore, in particular, our Lord and Master saith, as once to his sleeping disciples: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." With this, the duty of watching over the congregations and institutions, intrusted to our care, is inseparably connected; lest the adversary succeed, while we sleep, to introduce anything, in doctrine or in practice, which might prove hurtful to souls, and promote the growth of noxious weeds amongst the wheat. In the admission of new members to our congregations, and specially to the communicant-flock, a wise and watchful caution is likewise requisite, lest more and more of such should enter in, who are not Christ's, but of the world. Hence, Paul charges the elders of the church at Ephesus: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And to the believing Hebrews the same Apostle writes: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Well then may we pray:

"Leave me not, in darken'd hour,
To withstand the tempter's power." [See Doctrinal Text.]

If, however, notwithstanding our watchfulness, or, alas! through our inattention, the case should have occurred, as further described by the Savior in the sequel of the parable: " When the blade was sprung up, and brought forth fruit, then appeared the tares also"thus alluding to the mixed state of the visible church on earth. what might then be the duty of Christ's ministering servants? . We read: "Theservants said unto the householder: Wilt thou then that we're and gather them up?—But he said: Nay, lest, while ye gather up the tares, ye root up also the wheat with them." The Savior cannot possibly have meant, that they, whom He himitself hath set to watch over his household, should in no case have "authority to exclude from church-fellowship such, as by their conduct bring reproach and disgrace upon his cause. For, this would · contradict other plain declarations of scripture, which saith: "Put away from among yourselves that wicked person." But, no doubt, the Lord would kindly caution us against all self-confidence, and against undue precipitancy in the care of souls; reminding us, that his poor servants, who cannot look into the hearts of others. may with the best intentions, and in the height of their purest zeal for his cause, easily commit errors of judgment, and should, therefore, in every case, pray for that unction which is from above, lest they should unconsciously mar, rather than mend the matter in question.-

But, the time is coming, when the householder himself will take the decision in hand: "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Then first, the results of our labors will be fully made manifest. Until then, it behooves us, faithfully to labor, and not to faint.

Meanwhile, we are often exposed to another danger,—that of yielding to discouragement. It is true, our lot is favorably cast in those times, where-in the promise of the Daily Word is verified to the Church: "Thy teachers shall not be removed into a corner any more; but thine eyes shall see thy teachers." We live and labor,—thanks to the mercy of God !-in an age and a land of gospel light and liberty. Yet, the Lord, in his wisdom and love, does not always permit his servants to see the fruit of their labors, lest they should be tempted to self-complacency; and hence they feel not unfrequently, as though they labored in vain. But further, they have, in their calling, to contend with manifold difficulties and weaknesses. Some are placed in destitute and trying circumstances. "The Lord gives them the bread of adversity and the water of affliction." They are often misunderstood and misjudged by their fellow-men; or, a sharp thorn rankles in their flesh; nay, even Satan's angel may be permitted to buffet them. How consoling then such a word from the mouth of the Lord: "Be of good cheer!-My grace is sufficient for thee; my strength is made perfect in weakness."

Truly, the Lord will not withhold from his poor servants his divine aid in every time of need, nor his comfort in all their dis-Such is their happy experience. To them also it is said, in the (30th) chapter of Isaiah, from which our Dailse Word is derived: "In quietness and in confidence shall your strength." Verily: "Blessed are all they that was for him." Their's is the promise: "He will be very gracious unto thee, at the voice" of thy cry; when he shall hear it, he will answer thee. The every perplexity, such may claim the assurance: "Thine cars. shall have a word behind thee, saying; This is the way, walk ye in it, when ye turn to the right, and when ye turn to the left." Does the present period in the history of our church appear dark. and gloomy, let us not cast away our confidence. "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, - in the day that the Lord bindeth up the breach of his people, and healeth up the stroke of their wound." - "Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth-into the mountain of the Lord, to the mighty one of Israel.

Come then, beloved Brethren, let us give room to hope; let us strengthen each other in the faith, embrace one another in love, and covenant together, to be more faithful in future! Let us look upward and forward. We, who are already advanced in age, may perhaps not live to see it; but, who can tell, what great things you, our younger brethren, may yet be privileged to behold, when we shall have gone to our rest in the grave. Then will you exclaim: These are the times, which the fathers longed and hop-

ed for, but saw them not! The Lord grant it, in infinite mercy! O that we may all once rejoice together in his presence, with joy unspeakable and full of glory."

We then united in singing:

"Herz mit uns, wir schwæren dir, Unverænderliche Treue, Heut auf's neue," etc.

"Komm', Liebe, komm', und schuette deine Segen Noch heute ueber unser ganzes Haus;" etc.

Br. Peter Wolle, in a fervent prayer, now commended the assembled ministers, together with our absent brethren, once more to the Lord, the Elder of our covenant; and we all responded with heart and voice:

"Thy death, thy wounds and passion Abide our heart's confession, Till we shall see thee face to face."

### While singing the verses:

"We who here together are assembled,
Joining hearts and hands in one,
Bind eurselves with leve that's undissembled,
'Christ to leve and serve alone;' etc.

### And

"We now return each to his tent,
Joyful and glad of heart,
And from our solemn covenant
Thro' grace will ne'er depart;
Once more we pledge both heart and hand,
As in God's presence here we stand,
Te live to Him, and Him alone,
Till we surround his throne—"

we bade each other an affectionate farewell, with heart-felt joy and gladness, but deeply abased before Him, whose blessings had again descended spon us so abundantly and undeservedly.

May the risult of these days be productive of the richest fruits for ourselves and for our beloved congregations, through the grace of Christ, our Savior! Amen.

### EIGHTH REPORT

of the board of the ministers' and society of Bettleren, than at the argual meeting, getober 5th, 1852.

This being the regular day, agreeably to the Constitution, for the annual meeting of the Ministers' Aid Society of Bethlehem, the Committee entrusted with the superintendence of the funds of the association, published a circular, inviting the members to attend on the present evening, with an appeal to our auxiliary societies and individual patrons, requesting a continuance or renewal of their acceptable and efficient contributions. This appeal has been nobly responded to by a truly welcome appropriation of \$40 on the part of our Sisters at York, who were the first to take the lead in this good work, to which \$10 were added by other patrons there, and by a generous donation, to the same amount of \$50 by friends in the state of New York, accompanied with the following kind remarks: "The inclosed is the united offering of myself,—(a mother)—and elder sons, which we beg to contribute, in answer to the late appeal in the "MORRVIAN CHURCH MISCEL-May the grace of God so help, and dispose our hearts, as to enable us to become more faithful stewards, of his manifold gifts,—as, from time to time, similar opportunities are afforded us of contributing to the sacred cause of his ministering servants. -" Let him that is taught in the word, minister unto him that teacheth, in all good things."-

May the Lord, our Savior, abundantly bestow, of his grace, the richest spiritual and heavenly blessings upon these and other kind benefactors, who thus affectionately have remembered the servants for the Master's sake.—

From the Treasurer's Report it will appear, that, owing to a falling off in the receipts, the sum of only \$90, was at the disposal of the Committee, which was appropriated in aid of such ministers of our Church, who then appeared to be most in need of assistance.—These gifts, though less in amount and fewer in number, than we could have wished, were gratefully received and acknowledged, but, owing to the absence of the Secretary of the Society, br. John C. Jacobson, we are not easiled to embody in this Report, as many and varied extracts from the letters of recipients, as were perhaps presented to the members and patrons on some former occasions.

From the communications of the kind, which have come into our hands, we gather the following brief, but heart-felt acknowledgments.

A brother writes: "Your friendly letter has been duly received, and I return my sincere thanks, both for the inclosed donation from the Ministers' Aid Society, and for the cordial sympathy

MINISTERS AND SOCIETY.

You expressed in our behalf. To be thus kindly remembered and aided, is indeed not a little gratifying to the feelings of Your

obliged brother."

Another says: "Your favor, inclosing a donation, I received in due course of mail, and desire to express to the Society my hearty thanks for this gift, which arrived very seasonably, at a time, when I was laboring hard to get in a supply of wood for this cold winter, which I was thus enabled to accomplish more readily, and at once to enjoy in substantial comforts the benefit of your kind donation, during this inclement season."—

A third letter contains the following: "Two esteemed communications of Your's are before me, claiming an answer. The last, in particular, afforded me an unexpected pleasure. I had never hitherto thought of receiving assistance from this quarter,—the Ministers' Aid Society. For the amount inclosed, I return my heart-felt acknowledgments. We felt humbled by the receipt of their acceptable and unlooked-for gift, and pray for the richest blessings upon those, who have thus kindly evinced their friendly

sympathy in our behalf."-

A fourth recipient thus commences: "I herewith acknowledge most gratefully the receipt of your's, covering a donation from the Ministers' Aid Society, which came to hand unexpectedly, and were therefore the more welcome."—In the sequel of the letter, adverting to such modes of honest but humble toil, as a minister of the gospel, in his situation, may feel compelled to resort to, in order to assist in the support of a family, he adds: "I know and feel daily, that I need grace from on high, to keep my mind fixed upon the main point. But, the sentiments of my heart are best expressed in the words of one of our hymns:

- Teach me, my God and King, In all things Thee to view, And what I do in any thing, For Thee alone to do.
- To scorn the senses sway, While still to thee I tend; In all I do, be Thou the way, In all, be Thou the end.
- If done to obey Thy laws, E'en servile labors shine; Hallow'd is toil, if this the cause,— The meanest work, divine.

"These words I desire to make my own. I must, however, not forget, that while the spirit is willing, the infirmities of a frail body sometimes manifest themselves to such a degree, that we almost feel constrained to say: "It is enough."—

A fifth brother writes: "I must immediately acknowledge the

receipt of Your letter, containing the sum, kindly appropriated to us by the Society, which is doing a good work, in thus aiding ministerial brethren. Having for some years past received an annual allowance, which I never calculated upon, and which was therefore received with the more thankfulness, when it did come,—I would again request You to return our sincere thanks to the Society, whose kind remembrance of us we desire fully to appreciate, and whose means for increasing their beneficence, we hope, will multiply more and more."—

Still another says: "The amount, which the Ministers' Aid Society of Bethlehem was pleased to appropriate to the wants of myself and family, has come to hand, and I beg of you to return our sincere thanks for the welcome gift. I should, of course, prefer to be the giver, instead of the recipient of such a donation, for "it is more blessed to give, than to receive;" but, nevertheless, I am rejoiced at the proof of the brotherly love and benevolent spirit, which actuate our brethren and sisters at Bethlehem, and constrain them to put forth their energies in behalf of their poorer brethren in other congregations. May He, "who for our sakes became poor," and was "ministered unto" in a similar manner in the days of his flesh, but who is now made "Head over all things." and who can cause "the work of our hands to prosper,"—bless the members of Your "Aid Society," so that they may abound in every thing, both temporal and spiritual."—

Need we add more. Surely, the work in which we are engaged, is a good work; the cause is the Lord's, and if we are but faithful, He will prosper it. "Therefore, beloved brethren and sisters, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know, that your labor is not in vain in the Lord."

### GENERAL CHURCH INTELLIGENCE.

or WEEKLY LEAVES, communicated by the U. E. C., from the 15th of Aug. to the 11th of Sept., 1852. (No. XXXIII—XXXVI.)

1. Our congregations have already been informed by a special circular, that in the place of our colleague, br. Samuel Christlieb Reichel, who for many years had been an active member of this board, and who, by reason of his advanced age, requested leave to retire from his office,—br. Charles Frederic Kluge at Salem, N. C., Administrator of the Unity's possessions in Wachovia, has been approved by the Lord, through the lot, as a member of the U. E. C., in the Wardens' Department. He is recommended to the prayerful remembrance of our brethren and sisters, in view this new appointment.

2. Br. Rudolph Koshing at Genadendal writes, July 24th, that agreeably to letters dating to the 25th of May, our missionaries at Shiloh were in health, and had been preserved from further attacks. Their congregation had been increased by five families, returned from their wanderings. According to a letter from br. Lehman at Enon, of June 13th, the enemy still infested the neighborhood of that place, stragglers sometimes even entering the settlement. This gave rise to suspicions on the part of a British detachment, stationed in the vicinity, as though the Hottentots of Enon were in league with the enemy, and our village was thus threatened with danger from this quarter also. The troops, however, marching into the settlement, this erroneous impression was soon removed, and friendly relations were quickly restored.

3. Br. and sr. Andrew Bau, and the single br. Brauer, sailed

on the 20th of August from Nieuwendiep for Surinam.

4. On the 5th of September, br. Francis J. H. Nielsen of St. Petersburg was consecrated a bishop of the Brethren's Church, by br. John M. Nitchman, assisted by the brethren Jacob Levin Reichel and Chr. Matthiesen, at Herrnhut;—at which place,

5. The annual Missionary festival, celebrated on the 22d of August, was numerously attended by friends of the cause from

the surrounding country.

### EDITORIAL CORRESPONDENCE.

I. EXTRACT OF A LETTER FROM BR. MARTIN HAUSER, HOME MISSIONARY.

dated MILLS' PRAIRIE, P. O. Ill., October 5th, 1852.

Dear Brother:

"We are still in the enjoyment of a reasonable share of good health, although I distinctly feel, I am not possessed of the same vigor, as when I emigrated to Indiana in 1829; but my field of labor is more extensive than at any former period. A description

of it will certainly interest you.

I have two regular circuits. On the first Sunday of every menth, I go to Olney, where in the morning I preach in English, and in the afternoon in German,—in the court-house, for the whole town affords no other place for public worship. The English audience is large and attentive; the German is equally attentive, but less numerous. The inhabitants are of different denominations, including a few of our own. There is but one regularly organized Church, the Methodist brethren,—who have shown us many acts of kindness and christian affection. The citizens generally have expressed a wish, that we might also organize a society. Br. Senseman (of New Salem) has been there twice, and

preached, to the satisfaction of the people. May the Lord direct us! It is certainly a field white for the harvest. Since my last visit, I have to make arrangements to add a few more preaching stations to this circuit. At Fairview, a small town on the way between New Salem and Olney, I preached on Saturday in the Methodist Church, and expect to preach there again on my next trip. On Saturday evening I have a bible-lecture at the house of one of the Germans; and on my return, on Monday, I promised to preach at the west end of Sugar Creek Prairie, at the house of a Mr. C. The Methodists at Parker's meeting house have pressingly invited br. Senseman and myself to come and preach for them. Thus you see, there is quite a field for gospel labor. I wish, I had nothing else to attend to, but to preach every day. If we should have a new Brethren's congregation at Olney, will our brethren in the older congregations come to our help? Surely,

they will assist their old pioneer!

Having thus made our trip North, and returned by way of Sugar Creek, as beautiful a spot, perhaps, as the western world affords, let us now go south, to another field, equally interesting with the former, yet differently cultivated. I start on Saturday preceding the third Sunday of each month, and on my way, I pass through Buck and Bonpas prairies. A traveller, unaccustomed to a prairie country, would not recognize these as such, nearly the whole being in a fine state of cultivation. I generally stay overnight at Albion, with some of our "spiritual" brethren, whose kindness and hospitality is not surpassed by any. On Sunday morning I preach in a meeting-house, belonging to the Cumber-land Presbyterians and Campbellites, and after dinner (for which invitations are generally some months ahead) we go to Wanborough, an old town, begun by emigrants from England. Here the neighbors have erected a small but neat frame house for worship. Several times during the summer, on fair days, the collection of people was too large for the house, and we had to meet under some shady trees. Notwithstanding the difference prevailing on some points of doctrine, we all worship in unity of spirit our common Lord and Savior; and on several occasions, to strengthen that spiritual bond of union, we met at the Lord's table. The prospect for commencing a Brethren's congregation at this place. is doubtful; but, while the Lord thus preserves us in love and union, why should we not continue in our present course? I may add another station to this route, about two miles East of Albion, which I can visit on the preceding Saturday. There are still other doors open, namely Mt. Carmel and Grayville, to which places some of our German emigrants, who formerly resided at New Salem, have removed. I have thus mentioned but a small portion of the field ready for the harvest. Nothing has been said of Foxprairie, where some of our brethren reside; and then there is

\*31

Moravia in Iowa, from whence the call often resounds, " to come

over and help them."

I might add a few words about my visit to Hope, Indiana, during last summer; but I will only remark, that on the 17th of June, the anniversary of that congregation, I spent there one of the happiest days of my whole life.

I most affectionately salute you, as
Your brother in Christ, MARTIN HAUSER.

### II. FROM BR. ALLAN HAMILTON.

dated Training-School, Antigua,
Dear Brother: September 11th, 1852.

Your affectionate note of June 17th came safely to hand, and caused me sincere joy, by bringing to mind the great kindness, with which I was received by our congregations in the United States, and their dear laborers in the gospel; and also awakened renewed gratitude to the Lord, for the sweet privilege of brotherly intercourse and edifying friendly communication, which I enjoyed during my late rather extensive tour on both continents.

Please accept of our very best thanks for the substantial proof of your kind remembrance and friendship for the institution, we serve, which we received in the liberal and acceptable donation (of \$50.) from the Female Missionary Society of Bethlehem.

You will be pleased to hear, that in addition to the great pleasure and edification afforded by my visit to Germany, the Lord has given me a most devoted companion, in the person of sr. Caroline Lewis, a German sister, who has resided in England, and whose brother is the laborer of the Bridgetown congregation in the Barbadoes Mission.

We reached our beloved home, here in the Training-School, on the 5th of August, and found everything in good order. My dear wife is delighted with her work and her new home. Surely, I have sause to bless the Lord! for "my cup runneth over." A few more pupils are to be received into the school. Our prospect is rather encouraging as it regards the progress of the pupils, and their improvement in good habits. The mission-work generally is in a thriving state, though as to temporals we are becoming straitened, owing to the low price of the staple productions, and the consequent impoverishment of our people. But the Lord still lives, and we will trust in him. I enclose a few lines to your Young Men's Missionary Society, and a copy of the routine of duties in our School. Please give my best love to your dear fellow laborers, whom I remember with particular affection.

I am, ever, with esteem, sincerely

Your brother,

A. HAMILTON.

### FOREIGN MISSIONS.

INCIDENTS FROM BR. JOHN O. WUENSCHE'S REPORT CONCERNING HIS MISSIONARY LABORS AMONG THE NEGRO SLAVES IN THE DISTRICT OF RUST EN WERK IN SURINAW.

(Translated for the "Miscellany" by Br. S. Reinke.)

Calling with his wife at a negro village on the estate of Elisabethhope, br. Wuensche was pleased to find many of the negroes at home. On passing by the large wild cotton-tree in the village, to which its inhabitants pay divine honors, he asked several of them, why they did not burn the dry limbs, which had fallen around their dwellings? They replied, that they had never ventured to use them as fuel; for whenever they undertook to pick up a few sticks only, the older negroes would say, if they ventured to do so, it would be the death of them. The missionary then called upon a negro passing by, to fetch his axe, in proof that they had changed their views, and split and burn some of the branches. The man complying, several of the baptized negro women carried the wood into their houses. One of them, however, afterwards remarked, that somebody might be witch her the next night, by placing something before the door, and if she should be taken ill. her countrymen would say, the wood was the cause.

Further on, the missionary observed a child wearing a ring of wire around its arm. On enquiring what it meant, he was informed, it was designed, to guard the child against sickness. But presently, the negroes removed the ring, and threw it away. They then informed the missionary, that they formerly carried every new born child to their priestess, that she might wash it with consecrated water, and tie blue tape around its hands and feet; and that they had to sacrifice eggs, birds, and other things to the tree. "All this," they declared, "we formerly did, to keep our children alive; but it availed us nothing, as nearly all of them died." A baptized woman then pointing to an infant, said: "With that child we have done nothing of the kind, and yet it is in health!"-There were two more, still younger, who had not been presented to the priestess. It was gratifying to witness such an improvement in their practices. The mothers, on being asked, how many children they had, were frequently heard to reply: "I had from six to eight or twelve; but they are all dead and gone." Others would say: "Most of them are dead; only a few remain alive." One converted mother said: "I buried five children; let me do, what I would, for I could not save them. Now I have two remaining, who will shortly be baptized, together with myself. From all this I learn, that the Lord is with me!" She meant to signify, that because her children were now spared

to her, since she followed the Savior, she would cleave the more

firmly to him.

On another occasion, after divine service, the missionary showed his hearers some scripture prints, and explained their meaning. The picture of the Savior on the cross made so deep an impression on a woman, recently brought under conviction, that she began to weep aloud. A baptized female present, remarked: "She sheds tears on account of the bad words she spoke." On enquiry, what kind of words, she replied: "No one abused us converts more than this very person. She would say: "Am I to go to church? I will never do such a thing!" "But," continued the woman, "she lately asked me, how a person felt, when God knocked at the door of the heart?" I replied: that is a very different thing, from when Massa calls us up, to get a flogging. But your question shows, that God has already been knocking at your heart's door."-The missionary then addressing the heathen female, in order to discover the workings of her mind, she replied: "I was out in the field, and could not account for that which happened to me; I had to weep all the day long. I said to myself: "What is this? why does my heart feel so bruised?"-Soon after, she expressed a strong desire to be added to the little flock of believers, because, as she said, it was pleasant to behold, how the faithful loved one another, assisted each other, and cared one for the other, calling themselves brethren and sisters. Some time ago, a number of them working on another property, the baptized negroes carried them victuals; in short, none of them lacked any thing!"—Thus spoke this woman, who had but recently been so evil-disposed towards the Christians. On another occasion she remarked: "I have had eleven children, of whom only two are living. With every one of them I tried all the means of witchcraft, to save their lives. I am certain, there would be more of them living, had I not used these means."-The baptized woman alluded to, said: "After I was baptized, it seemed, as if all the evils, foretold by the heathen, would come upon me; but now I see, that those who put their trust in the Savior, can never be confounded. Sometimes, while working in the field, I had such pains in my hands and feet, that I could hardly creep along. Then the pagans said, I should consult their idols, and advised me, what to do, to regain my health. But I always told them, I would apply to none, but the Savior. Now that I am well, the heathen themselves, who formerly kept me from going to church, must see, that the Lord delivers his people!"-

### Report of the Negro congregation at Bethel, St. Kitts, for 1851.

[Communicated by br. Miles Vogler.]

The concluding text for the year may well be adopted by us; "I will be glad and rejoice in Thee; I will sing praise to Thy name, O Thou most High;" for the theme of our rejoicing, when we call to mind the many favors the Lord has mercifully granted unto us during the whole course of the year. His hand has been stretched over us for good, and supplied all our wants, both spiritually and temporally. Our members have been able to obtain regular employment on the neighboring estates, which, notwithstanding the present low rate of wages, with the addition of vegetables raised upon their own grounds, enabled them to procure all the necessaries of life. But were it not for their provision grounds, we are sure, they could not subsist upon what they obtain from the estates for their labor. It is therefore a matter of thankfulness, that the past year, in our vicinity, was a fruitful season.

In the months of May and June, we had heavy falls of rain, and the water flowed down the ravines from the mountain in such torrents, that they were often impassable. On one occasion, on a Saturday afternoon, when many had gone from Parson's to Dieppe Bay, to buy salt fish for the following day, the mountain torrents came down so suddenly, that they were not able to recross the ravine, and were obliged to spend the night on the opposite side, wherever they could find shelter. Thus several mothers, who had left their infants at home, were much distressed that they could not return. The man whom we had sent to the baker, for the lovefeast bread, for the Communion lovefeast on the following day, was also obliged to spend the night on the opposite side. the rain fell in torrents the greater part of the night, the bread, when he returned on the following morning, had become dough. One man in attempting to cross the ravine, was carried down the current with such rapidity, that, if timely aid had not been afforded him, he would have been drowned; as it was, he was much bruised by being dashed against the stones, which, fortunately, however did not seriously injure him. One family, whose house stood near the ravine, at no great distance from the sea, took the precaution to leave it just before the water surrounded it. Happily it was not washed away. Subsequently they moved it to a safer spot.

Upon the whole, our members enjoyed better health than last year, yet many of the children were afflicted with cutaneous eruptions, which in many instances, continued many months. During August and September the influenza, which was prevalent in the island, also made its appearance amongst us; and scarcely an individual escaped. In consequence of this, many were not able to attend to their usual work, which interruption, — for the

time, was seriously felt by those who have large families to support, as they live, literally, "from hand to mouth." About the same time, most of the dogs in our neighborhood, were affected with Hydrophobia. A boy attending our school was bitten by one. The wound healed, and no farther notice was taken of it. A few weeks after, he complained in the morning of pain in the head and chest, but still went about the greater part of the day. During the night he became delirious, and his father shut him up in a room alone, not knowing what ailed him. In a few hours after he died. Notwithstanding laws were passed, prohibiting dogs running at large, yet, all around us, they were permitted to enjoy their wonted liberty, though actually gone mad. It almost seemed as if the negroes thought more of their dogs, than of themselves, or their children. Perhaps we should ascribe it to ignorance.

During the night of the 18th of August we experienced a strong gale, which, however, did not blow so violently as to do any injury to our premises, but all the fruit, which was just then in season, was destroyed, which was no little loss to some of our people. We were, however, thankful unto the Lord, that he dealt so mercifully with us on this occasion. May His goodness lead

us to repentance.

Most of the members, who departed during the year, were with one or two exceptions, old and infirm persons, who for the last years had been great sufferers. Death, therefore, was to them a welcome guest,—a release from their toil and sufferings. One of these was old Susanna, familiarly called, old Teeny. In the gale of 1848 her little thatched house, which stood in sight of the Mission premises, was blown down, just after she had left it to seek a better shelter elsewhere. From that time she lived in a room in her nearest neighbor's house. Like most of the negro's houses on Parson's estate, it was destitute of everything that is called comfort, or cleanliness. Being old, and not able to labor, she often came to our door to beg. We are sorry to say, that poor old Teeny, at this time, was more bent on begging for the meat that perisheth, than for that which endureth unto eternal life. This was in 1849. During the time that we had the temporary charge of Basseterre congregation, we heard nothing of her. our return to Bethel in April 1850, day after day passed, and Sunday came, and old Teeny did not make her appearance. On enquiry we were sorry to learn, that she had been struck by the palsy, about the beginning of the year, which entirely deprived her of the use of one arm and foot. When we came to her door, we found her quite alone, lying in her hard lodging, composed of a few boards, on a kind of bedstead, with only a few rags under her head, for a pillow. As there was neither chair nor seat of any kind in the room, we stood near the door, and conversed with

her: for, it appeared, she had not lost the use of her tongue. She told us of the manner in which she had been attacked, and of all her sufferings. She said that her relatives, for children she had none, came in the morning and opened her window and door, and gave her something to eat, and then left her alone till evening. Sometimes the sun would shine upon her through the window, at other times the rain would beat in, while she could neither close the window, nor move to another part of the room. At night some one would come again, with a bowl of soup, close her door and window, and leave her alone till morning. And here, said she, I lie all night and cannot sleep; oh how glad I am when morning comes, and I hear some one come to open the door and window! We then told her, it was for wise purposes that the Lord did not cut off her life suddenly, when she was attacked by the palsy, and that severe as her sufferings were, it was still better for her to be here, than with the wicked in hell. After reading a portion of Scripture and praying with her, we left her, but often repeated our visits, and were happy to find, that she was more fond of conversing about the state of her soul, than at first, and that her sufferings, though not joyous for the present, were producing the fruits of righteousness, and preparing her for that better world to which she was fast hastening.

We have now and then been pleased to meet with some, who to all appearance, were making progress in experimental religion. On one of these occasions, a communicant said: "When I am at work on the mountain side, I look out for the cliffs, so that I do not step into them, and in the same way, I must look out for sin, that I may escape it." Others alas, too plainly show that they are of the world, while at the same time they are offended, if you

speak to them as such.

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It has often been an occasion of grief to us, that there was so large a number of excluded persons, who, though they regularly attend the public services, were nevertheless habitually living in It some times appeared to us, that, at least with respect to some of them, the Gospel had ceased to be the power of God. and mighty in pulling down the strong holds of Satan. How great therefore was our pleasure, when during the course of the year, one, and another, and another of these hardened sinners returned to the Lord. One of these was a woman who had been excluded a number of years. When information reached us of the great mortality in Jamaica, caused by the cholera, and every one began to fear that it would soon make its appearance in our island, and prayers were publicly, by request of the government, offered to the Lord, mercifully to avert so great an evil or prepare us to meet it, she became thoughtful and appeared to be a changed person. She was re-admitted to the congregation, and has since led a consistent life.

In the month of October a serious accident took place at Parson's Sugar Mill. While the mill was running at full sweep, the man, who acts as driver of the mill gang, accidentally got his hands caught in the eogs, and before any assistance could be rendered, his arms were drawn into the mill and crushed, and his head and shoulders severed from his body. Hearing cries of distress, I hastened to the spot, and soon learned the sad cause. There lav his lifeless remains, with all the appearance of health still lingering upon his cheeks. He was quite a young man; had formerly been a member of the Wesleyan Society, but had been expelled for disorderly conduct. Latterly he had left his married wife, and was at the time of his sudden death, living in sin. On the following Sunday we brought his case before our people, many of whom had been eye witnesses of the sad scene. A deep impression was made upon the whole congregation, and many of the excluded members appeared to be much affected. Not willing to lose so favorable an opportunity of deepening the conviction, which was manisfested by some of the most careless, we appointed a special meeting for prayer in the evening for all who were concerned about the salvation of their souls. It was well attended and was deeply interesting. At the conclusion we appointed a similar meeting for Thursday evening, which was also well attended. Early on Monday morning following, an excluded member came and said, that he had been so much troubled in his mind during the preceding day and night, that he could not have any peace; that he came to deliver up himself to the Lord, and give up his sinful course of life. We gave him such advice, as we supposed his case demanded, urging him not to oppose the work of the spirit. He has since regularly attended the speakings of the excluded, and lived peaceably with his wife. At the speaking immediately following the accident above alluded to, an exclu-· ded communicant spoke with much feeling of his past life, and said: "If you are so much concerned about our salvation, shall not we also be concerned?" With regard to others, who for a time appeared to be under serious impressions, we fear that we . have good reason, to say, "the thorns sprung up, and they became nnfruitful."

At the close of the year, the	congregation numbered	
140 Communicants	During the year there were	con-
44 Congregation members	firmed,	8
36 Candidates	Admitted to Congregation	13
112 Children under 12 yrs.	Readmitted	7
	Children baptized	13
000 (17 . 1	• •	

332 Total

THE

# Moravian Church Miscellany.

NO. 12.

DECEMBER, 1852.

VOL. 8.

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#### BETHLEHEM:

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The following Payments should have been acknowledged in the November number of the Miscellany, but were inadvertently omitted.

### SUBSCRIPTIONS RECEIVED IN OCTOBER.

NAZARETH.—Chr. R. Hoeber, J. S. Haman, Dr. G. H. Bute, Dr. Charles Sellers, Wm. Rauch, James Henry, Miss Bertha Troeger.

Bethania, N. C.—Rev. M. E. Grunert, T. B. Lash, \$3., Mrs. Jones.

Brooklyn.—Mr. M'Murray. — Maryland.—Lewis F. Harbaugh, \$2.

Indiana.—Mrs. Syb. Witmer, to June 1854, \$2.—John Coleman, \$1.

Lebanon.—John Graeff, \$2.—Canal Dover.—J. E. Luckenbach, \$2. Mrs. E. A. Thompson, \$1.

### SUBSCRIPTIONS RECEIVED IN NOVEMBER.

BETHLEHEM .- Matthew Krause. -- HOPEDALE, Pa -- Ch. Baezel. LEBANON. - Mrs. Gloninger, \$2 .- HOPE, Ia. - A. Rominger, for 1352 & '53. BERKS Co .- John K. Gerhart. -- VIRGINIA .- John C. Brickenstein

Subscribers to the Miscellany, who are in arrears, are respectfully requested to pay their subscriptions, with as little delay as possible, to REV. C. F. SEIDER.

Bethlehem, Pa.

### ACKNOWLEDGMENTS.

From a friend to the Home Mission cause, \$1. -

From Litiz Fem. M. Soc., for South Africa, \$90 -

The Trustees of the Camden Valley Congregation, East Salem, Washington county, N. Y., take this method, to thank those friends, who kindly supplied them with funds for making some necessary repairs at their Church building. Owing to various outlays during the past year it was found impossible to raise sufficient money for this object,—and therefore the readiness of distant and unknown brethren and friends, to assist us, is the more gratefully acknowledged.

November 6th, 1852.



# Moravian Church Miscellany.

NO. 12.

DECEMBER, 1852.

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### **JOURNEY**

OF THE BRETHREN JACOBSON AND SEIDEL TO GREENBAY IN WISCONSIN, NEW FAIRFIELD IN CANADA, AND TO OUR COMPRESSIONS IN INDIANA AND ORIO, in the year 1852.

[Translated for the Miscellany, from br. Seidel's Report.]

For a number of years had the wish been expressed and the necessity recognized, that an official visit on the part of the P. E. C. be paid to our Indian congregation at New Fairfield, in Canada, in order to ascertain the present state of that Mission, commenced nearly 60 years ago, and to consult its best interests for the future. A similar desire had for better than a year past been entertained, in regard to our Home Mission work at Greenbay. Wisconsin, and the case had appeared more and more urgent. as nothing short of a personal interview seemed likely to restore that good understanding so essential to success, and to remove such other obstacles as threatened the prosperity of the cause. The newly erected Moravian Church at Greenbay, moreover, being so far completed, as to be ready for consecration by the 8th of August, and the most pressing invitations having been received, to attend that solemnity, br. John C. Jacobson, President of the P. E. C. at Bethlehem, and br. Charles F. Seidel, President of the Home Mission Society, were commissioned to undertake the journey to Greenbay, and to combine therewith an official visit to New Fairfield, and also to our congregations in the states of Indiana and Ohio.

Encouraged by the divine promise, Exod. 4, 12: "Now, therefore, go, and I will be with thy mouth, and teach thee what thou will say"—we set out from Bethlehem towards evening on the 27th of July, and proceeded hext day, by the new rail-road, in four hours, from Easton to New York, where at 6 o'clock in the evening we took the steamer "Isaac Newton" to Albany. But

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a few hours before, the steamer "Henry Clay" had fallen a prey to the flames, thirty miles from New York, and in the night, our boat ran foul of a sloop, the bowsprit of which penetrated the side of the steamer, but without injuring any one, and at such a height above the water, that, after the vessels had been disengaged, we were enabled to proceed. These circumstances were calculated to fill the mind with apprehensions; but, we were consoled by the reflection:

"God, whom we serve, our God can save, Can damp the scorching flame, Can build an ark, or smooth a wave, For such, as fear his name."

At 4 o'clock in the morning we arrived at Albany, and at 71 left this seat of government of the state of New York; at 8 o'clock in the evening, after a run of 325 miles on the railroad, we reached Buffalo, where we were unavoidably detained, the boat for Detroit not starting until the following evening. We availed ourselves of this detention, to visit the falls of Niagara, where we arrived in an hour's time, favored by the most beautiful weather. Truly: "The works of the Lord are great; sought out of all them, that have pleasure there-in!" Ps. 111. 2. ing, we crossed the wire suspension-bridge, 720 feet in length, and 230 above the bed of the river. In the evening we went on board the splendid steamer, "Mayflower," recently rebuilt since the disaster on lake Erie, when only the machinery was saved. A lovely moonlight night and very pleasant weather rendered the sometimes dangerous voyage on lake Erie altogether agreeable. At 2 P. M., we landed at Detroit, and after a few hours took the recently completed railroad from New Buffalo around the southern end of lake Michigan to Chicago, where, after a run of 281 miles in 11 hours, we arrived at 4 o'clock in the morning. From this active business-place we were under the necessity of proceeding per steamer to Sheboygan, passing several interesting towns, among the rest Milwaukie, where the boat stopt for half an hour. In the evening, at 9 o'clock, we reached Sheboygan, 148 miles from Chicago, and next morning went on, by stage, to Fond du lac, a flourishing place of recent date, the roads being pretty good, with the exception of six miles, which afforded a specimen of the bad roads of Wisconsin. Arrived in the evening between 7 and 8 o'clock, we were glad to take a night's rest after the fatigues of the day; and thus refreshed, we, at 8 the following morning took the steamer on lake Winnebago, which is 35 miles in length and about 3 in breadth, and on the shores of which we noticed several towns, but lately commenced. At 1 o'clock, P.M., we landed, and proceeded by stage over a plank-road to Fox river. in order to accomplish the last 30 miles to Greenbay per steamer,

which, however, on account of the rapids, cannot com landing, to take in the passengers. We accordingly h miles in an open boat, being 18 in number, with all or This trip on the beautiful river was pleasant enough, u tered the rapids, when our boat, where the current was—struck upon a rock with such force, as to wrench out of the hands of the two men, who rowed, and to we certainly were not indebted for our escape. Most sengers were thoroughly drenched; but we had cause to ful for our deliverance from danger. Shortly after p rapids, we came up to the steamer, which before in the evening brought us to Greenbay.

Here, then, we were at the remotest point of our joint thankful, after the hardships of the day, to enjoy a refresh rest, at the hotel, nearest to the landing. Br. and sr. not aware of our arrival; so much the more agreeable surprise, when, on the following morning, we entered the erected dwelling, where we were most cordially welcon letter, which was to announce our coming, without nam had but just been delivered. Our feelings were peculi holding the new church and parsonage, the latter of w only been occupied by br. and sr. Fett, 8 weeks ago. itself seemed so far from being completed, that we could ceive, how it should be possible to consecrate it on the ne day. But, our arrival appeared to inspire every one energy, and, to our astonishment, not only the interchurch, with few exceptions, but even the surrounding s so far prepared, as to render the access to the new truly inviting.

With heartfelt joy we witnessed the willingness of the and sisters, to lend a helping hand. At least 20 of the l ted on Saturday, in cleaning the church, and several of previously collected among themselves towards dressing pit, which, however, had to be deferred. Several evening cession, a number of brethren and sisters met in the sche to practice singing our hymn-tunes; and this afforded a portunity to form some acquaintance, and address a frience to them.

Sunday, the 8th of August, was the happy day, when secration of the newly erected church took place; the also favoring us. Br. Fett opened the services, in the lan the 118th Psalm: "This is the day, which the Lord hatl we will rejoice and be glad in it;" followed by the singin propriate hymns, interspersed with selections from St Br. Seidel now performed the act of consecration, thus de this house to the worship of the Triune God; and then p the first sermon, from Ps. 50. 5. "Gather my saints toge

to me"—referring to the Savior's parting injunction: "Go ye into all the world, and preach the gospel to every creature" (Mark 16. 15.) in obedience to which, the Brethren's Church considers it her sacred duty, to go forth preaching Christ crucified, both in christian and heathen lands. Such had been the occasion, which gave rise to the present solemnity, prompting us to the most heartfelt gratitude towards the Lord, through whose favor a house has been here erected, and a worshipping congregation gathered, destined to "show forth the praises of him, who hath called us out of darkness into his marvellous light."—Br. Jacobson then engaged in fervent prayer, and the first service was closed with an appropriate hymn.

In the afternoon, at half past two o'clock, we assembled again, and after an anthem by the choir of the Presbyterian Church, accompanied by a melodion, and a hymn from our hymn-book by the congregation, a nephew of our warm friend, the Rev. Mr. Porter, in his absence offered up a prayer, and br. Jacobson preached in English from 1 Cor. 3, 11. "Other foundation can no man lay, than that is laid, which is Jesus Christ"—insisting upon this fundamental doctrine of the Brethren's Church, the preaching of the cross, as the only way of salvation for sinners. The choir of the Protestant Episcopal Church then sang an anthem, and the minister of the Methodist congregation, the Rev. Mr. Ford, addressed the throne of grace.—A hyme in the Norwegian language having been sung, br. Iversen, home missionary among his Norwegian countrymen in the vicinity of Greenbay, who were likewise in attendance, delivered a discourse to his flock in their native tongue. During the services, a thunderstorm came up, which, however, was no interruption to the silence and devotion, prevailing both morning and afternoon, and evincing the interest felt in the solemnities of this day, so memorable for our little Zion in these North Western parts of the United States. Little did we think, when organizing our Home Mission Society in 1849, that in so short a time, so distant a field as this would open in Wisconsin, where we may hope, that, through divine grace, many a sheaf may yet be gathered into the garners of heaven. The peace of God was felt in the midst of this infant congregation, among the members of which we had already found sincere souls. whose desire it is, as brethren and sisters, to live to his glory. It was peculiarly gratifying to us, to see br. Tank, and the other brethren living with him on the opposite side of Fox river, likewise present in the midst of us on this occasion.

Deeply penetrated with the unmerited grace of the Savior, who had so evidently blessed us, we closed this day, strengthened anew for the discharge of the duties still devolving upon us. In the course of the preceding week we had already visited a number of our members and friends in the city, and had the pleasure likewise

of seeing br. and sr. Tank in their dwelling on the opposite side of Fox river, where we were very affectionately received by them, and introduced to other brethren living with or near them, with whom we likewise engaged in conversation.

On the first day after our arrival, br. Fett had accompanied us to br. Iversen, who with his little Norwegian flock is likewise residing on the opposite side of Fox river, near Fort Howard. We found him in his new dwelling, into which he had removed but a few days before, and where his wife was sick in bed. His joy, at seeing us, was indescribable. Attended by him, we visited the families of several members, who would gladly have expressed, in a language intelligible to us, the satisfaction our coming afforded them. A few of the sisters only could speak with us in English. Our visit to an aged Swedish sister was truly affecting, whose love to the Savior could be felt, even without words. With tears in her eyes, she repeatedly pressed our hands, praying God to bless us for our love to them. The brethren, to our regret, were for the greater part, absent, but were daily expected at home, in order to go with br. Iversen on an exploring tour to Sturgeon bay, 50 to 60 miles from Greenbay, where they hope to settle permanently, and carry on their principal business of fishing, together with the cultivation of the soil.

It was a matter of regret, that we did not find the worthy pastor of the Presbyterian Church at home, who has been a faithful friend to br. Fett. We called upon his lady, who received us very cordially. So did an aged female friend of her's, who with her husband many years ago removed from Pennsylvania to Greenbay. She spoke, in an affecting manner, of her hope of eternal life, and the unmerited grace vouchsafed to her, in having found her Savior, to whom she cleaves with childlike confidence. Returning to the parsonage, we had the pleasure of finding, in br. Tank's company, Dr. Willey of New York, whose lady had been spending some time already with her friends in these parts.

Gladly would we have tarried longer at Greenbay; but as the steamer leaves here but once a week for Detroit, we had to make up our minds for an early departure. Previously, however, we tried to remove, whatever had given rise to unpleasant feelings, and the Lord granted success to our endeavors. Truly thankful for his gracious assistance, we, on the eve of our departure, united with such as had once more gathered around us, in fervent prayer, commending the whole congregation most earnestly to the guidance of his holy spirit, and closed by singing:

"We, who here together are assembled, Joining hearts and hands in one, Bind ourselves with love that undissembled, Christ to love and serve alone;" etc. Thus, we parted, with tearful eyes, deeply bowed under a sense of the unmerited favor of our ever faithful Covenant God and Savior.

At 8 o'clock in the evening of October the 11th, we left the city of Greenbay, on board the steamer "Michigan," to which br. Fett accompanied us. A crowd of spectators, among whom were a number of Indians of various tribes, saw us off; and ere long, we left Fox river, and entered the bay, opening into lake Michigan. On the morning of the 12th, we witnessed a magnificent sunrise, gilding far and near the expanse of this inland sea. The boat frequently stopping, as at Washington harbor, to take in wood, we had an opportunity of seeing several interesting places. among the rest, Beaver Island, just now a principal seat of the Mormons, where we obtained a newspaper, printed on the Island. At the great fishing stations we saw thousands of barrels of white fish, which are shipped from hence to different and distant parts. Unexpectedly, br. Seidel was requested in the evening, to perform a marriage ceremony on board, at which the cabin passengers all attended with respectful decorum. We formed an interesting acquaintance with a Methodist minister of Appleton, an enterprising man, who seemed very anxious to have good mechanics to settle in that place, where, with due industry and economy, they would be likely to do well. He also wished the Brethren to gather a congregation amongst the numerous Germans residing there.\* Besides the Governor of Michigan, we met with a man on board, whose father had gone to school at Bethlehem, and who spoke of that place with peculiar interest.

Having passed, at Mackinack, into lake Huron, the waters of which are remarkably clear, and then at Ft. Huron into the river St. Clair, we then entered the lake of the same name, and finally Detroit river, on which the town of Detroit is situated. Sailing vessels having been detained for several days by an adverse wind, which to-day became favorable for a passage north, we met, since entering St. Clair river, quite a fleet of various craft, with one, two or three masts, whose expanded sails presented a beautiful appearance. At 4 o'clock, P. M. we landed at Detroit, after an uncommonly short passage, such as the captain assured us, he had

not had all the summer.

Next morning we started for Fairfield in Canada. The steamer

On our way out, we had, in passing this place, admired the handsome buildings erected, and among the rest a large edifice occupied as a boarding school. Situated on Fox river, the town enjoys uncommon advantages, enhanced by the salubrity of its location. Wisconsin upon the whole enjoys a healthy climate, and its commercial facilities are becoming more an more inviting, by means of a communication with the South, as far as New Orleans, through a ship-canal, which is to connect Fox and Wisconsin rivers. Our friend, Rev. Reeder Smith, Appleton, Wisconsin, promised to assist any, who should come recommended by us, to the best of his power.

"Ploughboy" by 1 o'clock brought us to Chatham, from whence we proceeded with a crowded stage; and after a ride of fifteen miles, at a stopping place, br. Jesse Vogler and his son met us, to convey us to New Fairfield—an agreeable surprise; and we gladly exchanged the heavy stage for a light vehicle, in which two ponies rapidly carried us to the next important point of our journey, which we reached towards 8 o'clock in the evening. Here we were cordially received by the rest of the Mission-family, and hospitably entertained. Several Indians, who were occupied in the school-house with preparations for the morrow, afterwards greeted us, rejoicing to see us safely arrived.

After a refreshing night's rest, a day of peculiar interest, Sunday, August 15th, dawned upon us, promising a scene, to us altogether new. At 11 o'clock, A. M., we, for the first time, beheld the Indian congregation assembled in their handsome church, and with them a number of white people, as joint-worshippers. sight of a congregation of Indians, met together in solemn order and with christian decorum, was calculated to fill our hearts with thankfulness towards the faithful Shepherd of souls, who out of all nations and colors gathers his flock of sheep,—of such as hear his voice and follow him. Br. Vogler, the missionary, opened the service with an Indian hymn; br. Jacobson then saluted the congregation in English, and preached from Luke 19. 10. "The Son of man is come, to seek and to save that which was lost." His discourse was repeated in the Delaware language by the interpreter, a Munsey, by the name of John Wampum, who, clothed like a white man in a black suit, and standing aside of the pulpit. spoke with great animation in a powerful voice, and was listened to with the most profound attention. After service, several white neighbors called upon us, testifying their joy to see us here on a visit, and assuring us, that they considered it a privilege, to attend worship in this place. They would like to have English preaching from time to time in the surrounding country.

At 3 o'clock in the afternoon the Indian congregation assembled to partake of a lovefeast, which was attended also by Indians not belonging to the church, some of whom were yet heathen—one of them wearing plumes on his head, another with a huge bow and arrows, and a third with a long Indian pipe, for which he cut the tobacco on the bench with all the composure of an Indian. These things, however, did not disturb the devotion of those present any more than the strange dress of some of the Indian brethren, or of some of the women in their long blankets, or the assiduity of one of the helpers, with a long stick expelling the dogs from the sanctuary. Some of the males as well as females appeared in garments similar to those of the whites. At the lovefeast, br. Vogler presided, and the hymns were sung in the Indian language to our charch-tunes, with a good effect, led by sr. Vogler's

voice, and accompanied by her on a well-toned melodion. lovefeast, consisting of large slices of wheat bread and a cup of tea, sweetened with maple sugar, having been enjoyed, br. Seidel addressed the congregation through the same interpreter, John Wampum, who evidently entered into the spirit of the discourse. the subject of which, as he afterwards repeatedly assured us, had taken possession of his own heart, ever since, through the grace of God, he had come to a knowledge of himself as a sinner, and of the salvation purchased for us by our Savior Jesus Christ. He belongs to the Episcopal Church, but was immediately willing, at br. Vogler's request, to attend and officiate on the present occasion. Br. Vogler, since the Indian brother Ezra, who had for many years acted in this capacity, removed last spring to Westfield, had no interpreter of his own, and indeed could do without one, being himself sufficiently acquainted with the language. After his discourse, br. Seidel administered baptism to an Indian child, in English, and according to our liturgy. Finally, br. Jacobson presented to the congregation the affectionate salutations of br. Abr. Luckenbach, at Bethlehem, who for many years had labored among them as their missionary, and at whose instance this present lovefeast had been prepared for them. He further assured them of the interest felt by all our congregations, and particularly by the members of the Provincial Elders' Conference, in regard to their spiritual well-being, and growth in grace. With respect to himself personally, the special circumstance was superadded, of sr. Jacobson's having been born at New Fairfield, where her parents, our late br. and sr. Schnall, who have long since entered into the joy of their Lord, had labored as missionaries, and would probably still be remembered by some of those present on this occasion. Lively joy and cordial sympathy seemed to pervade the whole congregation, and we felt truly united in the bonds of christian love and fellowship with our Indian brethren and sisters. who were commended in fervent prayer to the Lord, the Great Head of his Church, at the close of this solemn meeting, which had lasted several hours. Afterwards, the newly baptized infant was brought to br. Vogler's house, where all the members followed, not only to express their good wishes for the mother and her child, but also to shake hands with us; which afforded us an opportunity of seeing them individually, and of reading in their countenances the joy, with which our visit had inspired them. On such occasions it is usual for all the communicant brethren to be saluted by the missionary, and all the sisters by his wife, with the kiss of peace. We sincerely regretted our inability to converse with the Indians personally, which of course in a measure defeats the object of such a visit, by rendering it next to impossible for us, fully to ascertain the spiritual state of the congregation.

The following days were spent in visiting our Indian brethren

and sisters in their dwellings. Br. Vogler first took us across the Thames river, which was very low at this season, but sometimes in the Spring rises to an almost incredible height, and we lingered for a while on the spot, where Old Fairfield once stood, which was burnt during the last war between the United States and Great Britain. Vestiges of the battle there fought may yet be found; so may the locality of the church and mission houses be still traced, likewise that of the grave of the missionary brother Senseman. who departed this life at Old Fairfield. Some apple-trees also. remain, the fruit of which, however, is rarely suffered to ripen, from the eagerness of the Indian children to pluck it. Quite near the site of Old Fairfield, on the ground belonging to our mission, a Methodist chapel has been erected, which is to be opened shortly. Several of our Indians, when under church-discipline, have been induced to unite with them ;—a circumstance, rather trying to our missionaries. Several cases of the kind we met with in the course of our visits, among the rest that of an Indian, named Shebosh,—a name well known from the early history of our Indian mission. Some of their dwellings exhibited progress in civilization; upon the whole, however, there is much room for improvement, and it is but too evident, that aversion to steady industry is a prominent feature of the Indian character. Their fields. in part, bore the appearance of neglect. On the other hand, we were cordially received, wherever we came, and it was truly gratifying to meet with such, as were evidently subjects of divine grace. Several spoke with great affection of br. Luckenbach. as for instance, old Jim Hill, a former sorcerer, who had been baptized by him. Blind for the space of thirteen years, he rejoices, that the eyes of his mind have been enlightened, and as often as he is able, he attends church, from which his dwelling is about two miles distant. He recollected sr. Jacobson, whom he had seen as a child at her parents' house. An aged helper, 'limothy,' a chief of the Shawness, and a near relative of the celebrated warrior Tecumseh, expressed himself very feelingly on the state of his heart, and the grace he had experienced, through which he hoped to remain faithful. But few of the older Indians speak English: their children now have a fair chance of learning that language, in the school, regularly kept by a son and daughter of br. Vogler. The Indians, however, are not easily prevailed upon to send their children to school, although they acknowledge its utility. The British Government in Canada encourages these schools, and at their instance, an attempt has been made this year, to combine a "school of industry" with the usual course of instruction. This seemed very pleasing to the children, who, under their teacher's guidance, cheerfully cultivated and planted a field with Indian corn, the proceeds of which were awarded to them for their assiduity. We recognized, with our missionary, the ex-



pediency of attempting a school of industry upon a larger scale, which would require the services of another married couple, who could also board the children. The aid of Government may be calculated upon. Just now, the Indians found abundance of employment on the new railroad, which passes over the site of Old Fairfield, and is to be finished next year. Having visited the greater part, if not the whole of our Indian members, we saw them once more assembled on Wednesday evening, and more numerously than we could have expected. After a discourse by br. Vogler in the Indian language, and an address by br. Jacobson, interpreted by the former, we commended the whole congregation to the Lord's grace and protection, and the mission family to his renewed guidance and support in their often arduous service, and bade them all farewell, as united together in Christ, our Savior, whose presence we had felt in their midst, and whose strength is made perfect in weakness, owning the labors of his servants, and, notwithstanding all imperfections, carrying out his purposes of love with his people. Our hearts were filled with thankfulness for his mercy in conducting us safely hither, and, as we humbly hoped, accompanying our visit with his blessing. In leaving the church, all present once more shook hands with us, with looks expressive of regret at parting. The aged helpers, both brethren and sisters, requested us to salute the congregations in their name, entreating a continuance of their love towards them, of which they felt quite unworthy. It was affecting, when the aged br. Timothy afterwards came once more to the mission-house, with the childlike petition, to favor them, if possible, with another picture of the Savior's nativity, in place of one they had hitherto had for years, but which was now useless, whereas they still desired to impress the minds of their children at Christmas by means of a striking representation of that great event.

Reviewing all that we had seen and heard at New Fairfield, we may say with truth, that, great as are the difficulties, which our missionaries may have to contend with, they are still overbalanced by the blessings, which have thus far attended their labors. It is a source of regret, that there seems to be but little prospect of increase to the congregation from among the heathen, of whom, in fact, there are but few remaining in the neighborhood of New Fairfield. In this respect it might seem desirable, to see a new field open before us. But, it would inflict a deep wound upon many a faithful soul, should our missionaries ever have to leave this station unsupplied. May the Lord, who for these poor sheep also hath shed his precious blood, still provide for their spiritual wants, and in his wisdom over-rule all things for the eternal interests of their souls!

On the following day, the 19th, we set out on our return to Chatham, whither br. Vogler and his son accompanied us. On

our way, we called upon a colored family, who frequently attend preaching at New Fairfield, and found the father and mother, son and two daughters all pious persons, who, while they lived in New Jersey, had belonged to Dr. Murray's church at Elisabethtown. Having taken leave of br. Vogler and his son, we went on board the steamboat, which brought us to Detroit, by 8 o'clock the same evening. Here we heard, on the next morning, the sad disaster of the steamer Atlantic, which about sixty miles from Detroit, on her way thither, had struck against another ship, in a dark night and dense fog, and had been so much injured, as to sink in a few minutes, with more than 200 persons on board, who thus found a watery grave. As we were to go the same evening with a steamer to Cleveland, and the fog still continued, we might well have felt some apprehension, yet, trusting in the Lord, we were resolved to proceed in the evening, had not the steamer, in which we were to embark, received orders to go on a search, whether anything could be saved from the wreck of the Atlantic. Thus we did not leave Detroit until the following morning, and arrived in the evening at 9 o'clock at Cleveland, where we spent the Lord's day. We availed ourselves of the opportunity, to hear a Mr. Kaufholz, who has gathered a German congregation in Ohio city, which in some of the public prints, for instance in the "American Messenger," published by the Tract Society at New York, is mentioned as a Moravian Brethren's church, although in no manner connected with us. Mr. Kaufholz had formerly been a member of a Moravian congregation in Germany, but had left our connexion, and formed a society of his own in Bavaria, with whom he emigrated to America, and settled in the West, where he built a church in Ohio city, and here officiates as minister. We heard his sermon in the morning; and in the afternoon, br. Seidel preached at his request, to an attentive auditory, which filled the church. With br. Henry Lauenroth, who was sent by our Home Mission Board to Cleveland, but has since removed to Canal Dover, because there appeared to be no field for him in the former city, Mr. K. had formed no further acquaintance. the evening, we attended the Presbyterian church, where a Syrian convert, in his national costume, appeared with the minister in the pulpit, and called upon all present, to praise God for the blessings vouchsafed upon the efforts of Scottish, English and American missionary societies in the East, of which they beheld in him a living evidence. We likewise felt encouraged to persevere in the work of gospel missions, and not to grow faint. On Monday, the 23d of August we left Cleveland. — Seeing, that a joint visit to Indiana, including our Home Mission station in Hendrick's county, would prevent both of us from attending the Ministers' Conference at Bethlehem on the 16th of September, and the postponed anniversary of the Society for propagating the gospel



among the heathen, we concluded to separate, so as to permit at least one of us to be present on these occasions. Br. Jacobson accordingly proceeded to Indiana, while br. Seidel paid a short visit to our congregations in Ohio. The love and friendship with which he was met by all our brethren and sisters, with whom he became acquainted, and the peace of God, which he felt in their midst, in Canal Dover, Gnadenhuetten and Sharon, will ever be held by him in the most grateful remembrance. On his way to Bethlehem, br. Seidel had the satisfaction to see the Rev. Mr. Passavant at Pittsburg, and to visit the charitable Institution of Deaconesses, established by him; where he was gratified to hear from the lips of the sisters engaged, how highly they prized the privilege of thus serving the Lord, and of bearing testimony, at the sick bed, to his dying love to perishing sinners. Br. Seidel was twice favored in the English and German Lutheran Church at Pittsburg, to preach the truth, as it is in Jesus, who came to seek and to save that which was lost; and the marked attention of his hearers led him to hope, that the word was owned and blessed by the Lord; to whom be all the glory!

On the 11th of September, he reached his beloved home at

Bethlehem, in health and safety.

"Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies!

[To be continued.]

### GENERAL CHURCH INTELLIGENCE.

or WEEKLY LAVES, communicated by the U. E. C., from the 12th of Sept., to the 9th of Oct., 1852. (No. XXXVII—XL.)

1. From Genadendal we received the afflictive intelligence, that it pleased the Lord, to remove from the midst of the mission family our br. Christian Lewis Teutsch, on the 16th of July, in the 66th year of his age, in consequence of an apoplectic stroke. He had labored in our South African mission since the year 1826; and for the last eleven years had filled the office of warden, and presided in the Mission Conference. Agreeably to letters of July 19th, our missionaries at Shiloh, notwithstanding the continuance of the war, had been unmolested, and enjoyed good health. On the 3d of July they had the pleasure of receiving the articles of clothing and other matters, sent from Zeist and Herrnhut, which proved very serviceable to them, at the approach of winter. They tender to all the kind donors their most cordial thanks. Our mis-

sionaries at Enon are equally grateful for the warm clothing-stuffs sent from London, which they were enabled to share with all their people. This station was still exposed to incursions on the part of the enemy infesting that neighborhood.

- 2. Accounts from our Brethren in New Holland or Australia we received through a letter of br. Tæger's, dated the 1st of May. In their cabin on lake Boga they had to contend with various difficulties. The peace of that vicinity was interrupted and their safety threatened by the numbers passing through, on their way to the gold mines. It was peculiarly painful, that evil disposed persons had prejudiced the minds of the Papus against them, so as to render the latter more inaccessible. From the friends of our missions at Melbourne they frequently received assistance. Amidst all the trials of their present situation, they put their trust in the help of the Lord.
- 3. In a letter of August 20th, br. Wullschlægel reports the health of all our missionaries in Surinam. On board of the vessels, some cases of yellow fever had occurred; but it had not spread any farther. On the 8th of August, br. and sr. Weyberg, and on the 1st of September, br. Bramberg safely arrived there.
- 4. Br. and sr. Hamilton arrived in Antigua, August 5th, and br. and sr. Aug. Clemens in St. Kitts on the 10th of that month. Sr. Henriette Sophia J. Jueling, having arrived in St. Thomas on the 30th of August, was united in matrimony with the widowed br. Francis Vælkel, on the 2d of September at Friedensfeld in St. Croix. Br. Theodore Sonderman at Kleinwelke has received a call as an assistant to the mission in Jamaica.
- 5. Of late, we received letters from our stations in Greenland. with the exception of Fredericksthal. The last winter had been throughout unusually mild, and the Greenlanders were enabled to follow their pursuits uninterruptedly, so that there was no want of the necessaries of life. But again all the accounts agree in lamenting the propensity of the Greenlanders, to indulge in the enjoyment of foreign articles of luxury, in consequence of which they are gradually impoverished. The state of health in general was favorable; at Lichtenfels only an epidemic prevailed among the Greenlanders, from which, however, they had all recovered. On the spiritual state of our congregations, the tenor of the reports is pretty uniform. Along with complaints of indifference, they contain evidences of the blessed influence of the gospel; and when speaking with their people individually, the missionaries frequently heard encouraging expressions, even where least expected. They were assiduous in visiting those residing at the out-posts, the number of whom is increasing, in consequence of the measures pursued by the board of trade. Many of those

living abroad having, during the summer, located in the vicinity of Lichtenfels, the meetings there were numerously attended even throughout that season. At Lichtenau, in the course of last winter. bible-lectures were delivered, and listened to with attention. On the 29th of May, br. Guerike arrived safely at New Herrnhut, after a violent storm, which the ship encountered, but which wafted her speedily to the shore. Br. and sr. Asboe landed at Lichtenau on the 16th of July, after a voyage of seven weeks, and a coasting trip of nineteen days, which afforded them an opportunity of visiting New Herrnhut and Lichtenfels also. Br. Warmo removed from Lichtenau to Lichtenfels, where he arrived on the 12th of July. Br. and sr. Caspar Kægel of the latter place had intended to visit Europe, and take along some of the missionaries' children, to be placed in our schools; but, by the sickness of one of them, they were induced to defer their journey till next year. Meanwhile, br. Valentine Richter from New Herrnhut had come to Lichtenfels, to assist in the event of their leaving, and will remain there for the present.

- 6. Br. Mallalieu received a letter from the captain of the Harmony, dated on the 14th of August at Hopedale, Labrador, where the ship had safely arrived on the 7th, after a stormy passage, in the beginning of which she had been detained for three weeks in the Channel. Our missionaries at Hopedale were well. No accounts had been received from the rest of our stations.
- 7. About the middle of September, br. Ernest Reichel, in behalf of the U. E. C., attended the meeting of evangelical ministers and laymen at Barmen, and the consultations held on the subject of what is called the "Inner Mission" in Germany.

### ACKNOWLEDGMENT.

The Board of our Home Mission Society tender their sincere and grateful acknowledgments for the very handsome and acceptable donation of \$150.,—which, being the proceeds of a fair, got up in the course of the summer, in aid of the funds of the society, by sisters and friends at Bethlehem, was handed to the Treasurer by sr. Mary Connelly, (see Miscellany for September),—and for all the generous contributions received from the kind patrons of our Home Mission cause; imploring the blessing of the Lord upon every one, thus aiding the work of carrying to the destitute portions of our country the gospel of the grace of God.

Bethlehem, November 12th, 1852.

## Report of the Negro Schools at Bethel, St Kitts, for 1851.

(Communicated by br. Miles Vogler.)

Our Sunday and week day schools have been regularly attended during the year, though not so numerously as we could have desired. Many of the children have been prevented from attending by the disease among them, to which we have already alluded. Others were kept away for some months by the fear of being bitten of dogs affected with hydrophobia. With the exception of these causes, there was nothing to disturb the course of the school. On the 1st of August, we held an examination with the scholars of the day-school, which was well attended by the parents of the children and other friends. After a short address, in reference to the object for which we had assembled, and prayer for a continuance of that favor with which the Lord has hitherto been pleased to regard our imperfect efforts in behalf of the rising generation, the teacher gave a historical Bible lesson to the whole school. The scholars were then examined by classes, in spelling, reading, writing, arithmetic and Bible geography. In order to prevent tediousness, and to give variety, the scholars, after being examined in each of the above mentioned branches, recited a short dialogue prepared for the occasion, and which had reference to the subjects under examination. Articles of clothing, which the children had made during the sewing school, were also exhibited, and gave great pleasure to the parents, especially to the mothers. When the whole was concluded by a lovefeast for the children, the parents said: "We could stay and listen till night; we shall not begrudge the school money that we pay for our children." We hope that they will keep this resolution, and be more punctual in this particular than heretofore. But though this should not be the case, we are nevertheless sure, that such an occasion is calculated to encourage both teacher and scholars.

In the early part of November, we had our missionary lovefeast, which was more numerously attended than any we had kept in former years. Nearly all the missionary brethren were present, and delivered appropriate addresses. The Anthems sung by the choir, under the direction of br. Mæder, and accompanied by his musical instruments, gave variety and interest to the meeting.

The morning service on Christmas was very thinly—but the children's meeting in the afternoon was well attended. A dialogue was recited by the children of the day school, which was accompanied by the singing of appropriate hymns. O that these seasons might not pass, without awakening grateful feelings in our hearts to the Lord, for the love, manifested towards us, in His incarnation. May He teach us to number our days, that we may apply our hearts unto wisdom.

Incidents from the Report of a brother, laboring in Sweden.

[Continued from page 338.—Translated by br. S. Reinke.]

An individual of rather respectable connexions, having been guilty of a petty theft, and repenting of the deed, her relatives were of the opinion, that she ought to return the article, secretly; as restitution would thus be made, and the reputation of the family saved. This person being led to disclose her case to me, I felt it my duty, to urge her appearing with a penitent confession before the person she had injured. She acted up to my advice; and, by the grace of God, her deep fall proved the means of making her acquainted with the Savior of sinners.

A woman, who had long been trying to make her peace with God, but without finding rest, at length ventured to attend a meeting of our Society at Gothenburg, where she was surprized to learn, how simple was the way of coming to the Savior. She subsequently called on me, and related the occasion of her first conviction. She had entered the service of a family of rank, and being unjustly treated by her superiors, she made use of unbecoming language towards them. For this, they had her taken by a police officer, to the court-house. In the antechamber, she was regarded with contempt by the guards, and had to wait several hours, in the company of criminals, who only ridiculed her distress. Being finally brought before the judge, she was not a little astonished, when he addressed her kindly, and after a friendly exhortation. dismissed her. This made an abiding impression on her mind, and, through the influence of the Holy Spirit, became the means of her being awakened; the judicial proceedings having brought the last judgment vividly to her remembrance. She now became sensible, that her self-righteousnes had thrown her into the hands of the police, and she was enabled to see, that she could not stand in her own righteousness before the judgment seat of But, whenever she thought of the horrors of condemnation, she always reverted to the friendly address of the judge, after the contemptuous treatment she had received in the antechamber. This led her to take courage, and apply with all her misery to the Savior for relief.

Another female, at Stockholm, being invited to a ball, was impatiently waiting for an article of apparel, ordered for the occasion, which at last was sent home, wrapped up in a printed paper. Whilst her chambermaid was adjusting her dress, curiosity led her to read the paper, when she found it to be a scrap from an old volume of sermons. She thought: Strange, that any one should take the pains, to write and even to print such appeals; surely

that cause must be of some importance, to call forth such efforts! Full of these reflections, she drove to the ball,—but found no pleasure there, the thought continually recurring: the gospel must be true; and if so, how will I fare? She left the ballroom at an early hour, and on her arrival at home, took up her bible. After having perused its pages for several evenings, she finally came to the awful description of the giving of the law on Mount Sinai, which had a deeply humbling effect on her mind. "Amidst thunder and lightning, and the trembling of universal nature," said she to herself," was that law given, which I have so often transgressed"—and then fell prostrate to the ground. A load of guilt weighed down her soul; and gloomy days and weeks succeeded, before she found an interest in the all-atoning blood of Jesus.

A man, at this time residing in one of the suburbs of Gothenburg, having years ago arrived at New York, in the capacity of a sailor, there, for the first time in his life, under the preaching of a Methodist minister, heard the Savior's gracious call in his heart. Being powerfully arrested by Divine grace, the prayer-meetings of the Methodist brethren, which he attended, served to keep up the glow of his first love. In this frame of mind he returned to his native country, firmly resolved to lay himself out, in laboring to build up the kingdom of God at home. He accordingly travelled about the country, distributing bibles and tracts, and holding religious meetings, for which be was imprisoned for a short time. His vanity being thus flattered, the notion, that he was a chosen instrument in the hands of the Lord, became firmly settled in his mind. But this exalted opinion of himself proved the occasion of his fall; laboring to convert others, while forgetting to watch over his own heart, he fell into a grievous sin, which completely humbled him. In this contrite frame of mind, he one day entered the meeting of our society, where br. Kleinschmidt was just delivering a powerful testimony concerning the free grace of God in Christ Jesus, and showing, how the Savior does not regard the measure of our guilt, but only our longing desire after acceptances That truth took hold of his inmost soul, and he now came to realize the blessedness of a poor sinner, saved by grace alone.

## From the Report of a brother, laboring in Voigtland.

While on a visit to a clergyman, who is actively engaged in building up the kingdom of God in his extensive parish, he related an incident, serving to show, how the wisdom of God can by simple means effect great results. A notorious drunkard, residing in a neighboring village, ordered his daughter to fetch him a bottle

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of spirits. She quietly obeyed his orders, and then, sighing and sobbing, handed him the liquor. As the father stretched out his hand to grasp the bottle, one of her tears dropped on that hand, which burned so deeply into his paternal heart, that from this very hour his wounded conscience would not permit him to taste another drop of the soul destroying poison. Thus the prayerful, meek deportment of the daughter conquered the inveterate habit of the father, and perhaps more effectually, than could have been done by the most convincing arguments and the most urgent remonstrances.

Another clergyman related to me the conversion of a criminal. to whom he had been imparting religious instruction. This young man had murdered a female, and, as he himself confessed, was led to commit this crime, in consequence of his fondness for novel reading, which also induced him to suppose, that he had a claim on the compassion of the public. His expectations in regard to this sympathy not being realized, he spent a whole year in prison. totally benighted, and refusing all religious advice. The clergyman did all in his power, to bring him to reflection, but in vain. A short time ago, however, having sent for the minister, he informed him, that he had in a dream, seen the murdered woman, standing at his bedside, and being greatly frightened, had begun to pray, and after awakening from his sleep, continued in prayer. Having dropt asleep again, he a second time beheld the gory and mangled body of the deceased, which terrified him still more, and led him to pray more fervently. Falling asleep the third time, he heard the same woman reading in a large house that part of the 3d chapter of John, treating of the new birth, and in so loud a voice, as to be understood outside; and when he attempted to enter, a man prevented him, saying: "You dare not enter, until you have found that which is required in this chapter." The minister went on to say: "Some time ago I had gone over this very chapter with him, yet without any evidence of his having been impressed by the remarks I made. But now exhibiting the true fruits of repentance, he is daily a source of increasing joy to me. Among the rest, he sent for his brother, and besought him to lead a better life with his family, and carefully to avoid the sins, he pointed out to him. Thus, to the present time, the faithful Shepherd goes in search of his lost sheep, even into the gloomy dungeon, and, according to Job 33. 15, 30, speaks to man "in a dream, in a vision of the night, to bring back his soul from the pit, to be enlightened with the light of the living."

From the Report of a brother, laboring in the region of the Upper Rhine.

Taking a walk one day to the castle of Maxburg, I met the overseer, who told me, that the king of Bavaria had for three years past employed men to rebuild the dilapidated castle, and that many poor laborers had thus found a living, which had now been withdrawn, by reason of the revolutionary times. This led me to remark: "It is well, that no man can rob the king of kings. our Lord and God, of His sceptre, although many would do so. But his throne is established for ever." The man. if they could. looking me in the face, said: "Is that your belief?" On my answering in the affirmative, he replied: "Then we have one faith. You are a Roman Catholic, I suppose ?" I replied: "No. my friend; I belong to the evangelical church; yet all of us have but one Savior, through whom alone we can hope to gain entrance into heaven." The man fully agreeing with me on that point, we now conversed on the fundamental principles of christianity, and he appeared to be in an extacy of joy, in having for once again found an opportunity of speaking on scripture and scriptural experience, which seemed to be all the desire of his heart. He told me, that he resided in a village at the foot of the mountain, with his wife and eight children, and that they frequently prayed together, and read the word of God. "Our good Lord," he said, "has blessed us with many mercies, for which we can never be sufficiently thankful. Neither myself, nor any member of my family have ever been sick, since we keep house together." I advised him daily to read the scriptures with prayer, and to surrender his whole heart to the Lord. Much as I was gratified with the splendid landscape, as seen from this point, I was still more rejoiced at the unexpected opportunity, afforded by a kind Providence, of addressing a word in season to this guard of the castle, who testified his gratitude to the best of his ability.

# From the Report of a brother, laboring in Lower Silesia.

Travelling on foot over the circle of Trebnitz, I found many opportunities for the distribution of tracts, which were everywhere eagerly received. Passing a toll-gate, I had handed several to the aged keeper, among which were some of our missionary reports. On my return, he recognized me, and urged me to enter his house, that he might thank me for the papers, and converse with me on their contents. Having never heard of the heathen, the missionary accounts, illustrating their condition, interested him more than all the rest. The poor old man, having been a soldier and

grown grey in the service, had survived many a battle. But although he had heard and witnessed many things both on land and at sea,—still one thing he yet lacked—an acquaintance with the Savior of lost men. With intense eagerness he and his wife listened to my remarks about the Savior, and his love to us poor sinners, who, but for him must have perished for ever.

On another occasion, while I was resting in a village, I met with two aged soldiers, who had a great deal to say about their achievements in various campaigns, and murmured against the king, for allowing them so shabby a reward for their patriotic devotedness. One of them went so far as to say: "Would it not have been better for us, to have died on a field of honor, than to be compelled to slave so hard in our old age?" Our conversation now took a more serious turn, while I reminded them, that their prolonged lives, after all the dangers to which they had been exposed, should be regarded as a special day of grace, in which to secure the salvation of their souls; and how, from this very circumstance, they should learn to adore the long-suffering of God, which inclined him still to wait for their repentance and conversion. They confessed, they had never bestowed a serious reflection on the subject, nor thought, that the good God would concern himself so far about the affairs of men. While they listened with attention to my remarks on the plan of salvation, the rough exterior of these warriors was gradually softened, and their hearts became more susceptible of the truth; they also cheerfully accepted of the tracts I presented to them.

I felt not a little interested in the remarks of a Jew. who was my fellow-traveller in a railroad car, and who appeared to be "not far from the kingdom of God." In answer to the questions addressed to him on the present excitement in the religious and political world, he replied: "We are all sick, from the crown of the head to the sole of the foot; but we do not believe we are sick. A physician, meeting one of my friends, who was in a decline, said to him: "My dear sir! I fear, you are laboring under a consumption; your appearance indicates as much." But he being unwilling to admit, that such was the case, the doctor said: "You will soon be convinced of it by your dress, which will become too wide for you!" It was even so; after the lapse of some months. -his clothes, being too wide, had to be made narrower to fit him. Still the invalid continued to persuade himself, that he was not such, and in no manner of danger. The doctor meeting him again, said: "Are you now ready to believe, that you are sick?" But still he refused to believe it, until his dress had once more to be altered. Thus matters went on, until there was nothing left to alter in the dress, and the patient died of self-deception. "This

is a faint image," the Jew continued, "of our and the whole nation's history. We are all sick, Jews and Christians. The great God has already bestowed much faithful culture upon us, as a people. He founded salutary institutions; he gave us wholesome laws; but we were always after fashioning, trimming and altering. The coat did not suit the body of the patient. Thus all these would-be-benefactors of the people have been cutting the outer garment; but the true remedy to cure the disease, -repentance, they have not discovered. They have been continually filing at the antiquated law of God, and invented one fashionable religion after the other; while, in the mean time, the faith of the fathers, the fear of God, and genuine love to our neighbor became extinct. Although the patient,—the people in a body,—be lying at the point of death, yet they will not believe, that self-deception has brought us to this point. Now, no suit will fit us any more, because all the cloth has been cut up. Infidelity has reduced us so low, together with our unwarranted chipping at the divine laws. "The whole head is sick, the whole heart is faint." If ever we can be effectually relieved, instead of our unhappy "progress" we must return,-return to our ancient God, with tears of bitter repentance—return to a childlike reverence for God's laws—return every one to his own heart, with this honest confession: I, I have sinned! Let but individuals first be converted; then there is no danger but the masses will also be improved !"

A remark, made by a Christian brother, after a meeting, in which many things had been said about our corrupt nature, and the predominance of self-righteousness in the heart, appeared to me as not less striking. He said: "Self-righteousness cleaves to us firmly, as the seared leaves of the beach tree to their branches; not until the new leaf is fully formed, is the old foliage seen to drop. Thus our former sins never yield, until the new man is fully born of God!"

# From the Report of a brother, laboring in the district of the Lower Rhine.

A woman, suffering from great depression of mind, but like her husband, a believer in Christ, had her life preserved in a wonderful manner. On a sunday, her husband, having all at once lost sight of her, sought for her all over the house and among all their friends, but in vain. On his way home, he had to pass by the church, which being then undergoing repairs, three scaffolds had been erected around the walls, the highest of which was at least 100 feet from the ground, and on a level with the roof. The

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masons having been recently engaged on the lower part of the edifice, there were but two boards lying on the top of the scaffold, at the distance of from 15 to 18 feet from the ladders, by which one could mount to the top. Passing by this church, the man heard his wife calling him by name, and on looking up, beheld her standing on the two boards just described. In order to get there, she had climbed from the ladder to the eaves, and after walking some distance along them, stepped upon the boards. was truly a wonderful interposition of Divine Providence, that supported her, and prevented her from falling down from that dizzy height. But it was scarcely less wonderful, that her husband, with great presence of mind, was enabled to ascend, and to bring her down in safety. On asking her, why she had gone up, she in her aberration of mind replied, that she was obliged to present herself before God, and accordingly had tried to approach nearer to him. Next day her husband took her to her parents, and subsequently to the asylum, as her condition continued as before.

That God's ways are not as our ways, the orphan children of the late Rev. Mr. H., whose widow recently departed this life, were taught to know in early years, from their own painful experience. I was informed by the deaconess, who waited on the now sainted widow, during her last illness, that it was heart affecting to hear, how the five children, at their mother's death, cried unto Him, who is the Father of the fatherless. First one of the girls knelt down, and prayed: "O blessed God! we are now without a father and without a mother; therefore we beseech Thee,—be Thou our Father, and care for us poor orphan children!" After she had thus put up her childlike petitions, one of the boys knelt down, and prayed in the same affecting manner. Then the five children all addressed the deaconess, saying: "Did not our gracious God provide for you also, when your parents left you an infant orphan? If so, then He will likewise care for us!" Two of the children were afterwards admitted to the institution at Kaiserswerth, where, having been well trained by their parents, they gave great satisfaction to the worthy principal. The rest were taken care of by their relations.

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#### MEMOIR

Of Br. William Treu, Missionary in Surinam, who departed this life at Paramaribo, March 23rd, 1846.

(From "Periodical Accounts.")

It is much to be regretted that our late brother has left no written account of his life, abounding as it did both in spiritual experience and in temporal trials. His copious diaries, however, supply in part this deficiency, affording ample proof, that, ever since his awakening, he had only this one great object,—the consecration of his life to the service of his Savior.

He was born August 12th, 1803, at Beveringen, in the district of Priegnitz. His grand-parents on his mother's side were pious people, who knew and loved the Savior. They were, however, so poor, that, in order to purchase "Arndt's True Christianity." they had to save all they could for a whole year. His parents were likewise in very humble circumstances; on which account, his father, besides attending to his office as school-master, had to carry on the tailor's business. He was a worthy man, but had no clear understanding of the mystery of the cross. His mother, however, knew Jesus Christ as her Savior, and was most anxious to bring up her children in the nurture and admonition of the She exhorted them faithfully, not to grieve their Savior by doing that which is sinful, and commended them fervently to Him in prayer. These prayers and exhortations of his mother remained indelibly impressed on the mind of our late brother, and they often preserved him, as he has been heard to testify, from forsaking the path of duty. In those years, especially, when sin and corruption began to grow powerful in his heart, they operated on him as a salutary check, which prevented him from giving himself up to the vanities of the world, for he feared to cause grief to his beloved parents by disobedience.

Even in his childhood, he felt a great longing after communion with the Savior. Often, particularly at night, he and his sister used to request their parents to tell them something about Jesus. When reading the account of the awakening of the children at Hernhut, in 1727, he earnestly desired to be brought by the providence of God to a place, where he could hear still more of his Savior than at home. During the first years of his schoollife, he was often sickly, and, consequently, made but slow progress in learning. Afterwards, when his health had become firmer, his father sent him to a neighboring village, to be carefully instructed, by the school-master of the place, in the usual branches of learning, and particularly in ciphering; and, after his confirmation, he went twice or three times every week to Schonhagen, where he was taught Latin and music by the resident clergyman

After a time, it became the wish of his father to procure a place for his son in the Missionary Institution in Berlin; when, on applying for this purpose to the Rev. Mr. Jænicke, he received for answer that his son would be willingly received, as soon as he had performed his military duties. As this, however, appeared to involve too long a delay, the father made application for the reception of his son at Niesky; which being granted, he removed to that settlement, and was apprenticed to a tailor.

An entirely new period of his life began with his arrival at Niesky, on the 3d of May, 1822. He gradually obtained a deep insight not only into the depravity of his own heart, but also into the love of the Savior to all repenting sinners. He was enabled to cleave to Jesus by faith, and to turn to Him in all need and perplexity; and thus he spent, according to his own statement, the happiest time of his life in communion with his Redeemer.

Meeting with several brethren of the same mind with himself, he entered into a covenant with them to live alone for the Savior. On the 8th of August, 1823, he was admitted into Church-fellow-ship. In 1830, he accepted the office of sick-waiter in the single brethren's house. About this time begins his diary, which enables us to cast a look into the state of his heart at that period of his life.

On the 22d of August, he writes, "This is the first day spent in my new situation as sick-waiter. The discourse of Count Zinzendorf, which I read last night, occupied my mind as much as the thought of the duties of my new office, and of all that may await me, while engaged in it. The discourse convinces me anew, that I cannot yet count myself among those, whose hearts have been captivated by the Savior's dying love. My indifference towards Him and His love is indeed very great. In examining my inward state, I find but little real life, and but few fruits of the Spirit. Many things, which are so considered by others, appear to myself to be nothing else but the effect of good nature. It is, therefore, my humble prayer that the Lord would have mercy on me, and give life to my dead and cold heart; that He would kindle within me, by his Holy Spirit, the light of faith, love, and hope, and cause it to be visible in my whole walk and conversation.

September 24th.—I am grieved to observe, that, if I am not driven to prayer by outward troubles, I soon grow negligent in the exercise of this blessed privilege. O, that my heart may become so closely attached to the Savior, that I may be able to look to Him, and rely upon His faithfulness at all hours, and not merely in times of need,

October 7th.—After having finished my day's work, I reflected on my unfitness for the duty assigned to me, and prayed with tears—" Dear Savior, if it has really been Thy will that I should undertake this office, do Thou give me to feel a pleasure in it, and grant me sincere brotherly love, and grace to hold out patiently, that the sick may feel that I serve them with pleasure, and not merely because I am laid under an obligation to do so.

October 30th.—Thus far the Lord has helped me, that I am not only able to conclude this week with joy and gratitude, but also to spend this last day in real cheerfulness, though it was an unu-

sually laborious one.

October 31st. I must expect many a humiliation on account of my self-complacency. The mere knowledge, that God gives grace only to the humble does not yet make me lowly in heart; my own

deep experience must convince me of this truth.

December 18th.—I have been led to examine myself closely as to the reason, why I have always felt a secret inclination to be inatrumental in spreading the Gospel among the heathen, though I am quite unfit for this important service, both on account of my want of sincere love to Jesus and His redeemed, and of my own

ignorance and insufficiency.

When I awoke this morning, I felt a particu-December 19th. lar impulse to commend myself to the Lord in prayer for the day. After breakfast, when reading the daily word "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest," (Josh. i, 9), I had a kind of presentiment of the proposal which was made to me an hour after, to enter the mission-school at Kleinwelke as an assistant teacher. This call I accepted, with the earnest prayer that the Lord would grant me the needful wisdom and grace for the performance of my duties.

On the 28th of December, he left Niesky for Kleinwelke, where he met with some brethren, with whom he had before been closely united in spirit, and who gave him a hearty welcome. On his new office he entered, not without feelings of diffidence and anxi-

ety, yet he was enabled to cast his care upon the Lord.

The following passages occur in his Diary of the following

months:-

January 30th.—Though there remains much to be desired in my scholars, I feel encouraged by the love and confidence shewn to me by some of their number. As for the improper conduct of others, when I reflect upon my own childhood, I am able to treat it with more forbearance than at first. O may I approve myself a faithful teacher and spiritual guide to all of them !

February 8th.—This day belongs to the most trying which I have hitherto spent at Kleinwelke. Several times I had to relieve my oppressed heart by tears of grief and sorrow. Fervent sighs ascended to the Lord on behalf of the children committed to my care, and for His powerful aid in the discharge of my duties.

February 13th.—I spent a most happy day in the midst of my little pupils. I was anew convinced, that, if an obedient and teachable spirit is not vouchsafed to the children by the Lord

Himself, little is to be effected by force and severity.

April 5th.—I have been led to feel in these days, more than ever before, my great weakness and insufficiency. O, my Savior, give me grace to prove faithful in small things, according to my poor ability, and humbly to depend on Thee. May I never be grieved to see others so far in advance of me, but rather may I mourn, that I do not turn to account, as I ought, the meaner talent entrusted to my stewardship."

The service of our late brother at Kleinwelke was by no means an easy one. He was, however, far from seeking the fault entirely in the children; he rather humbled himself before his Savior, making confession to Him of his short-comings, and beseeching Him to change the hearts of his pupils, and to endow him with grace and wisdom from above to instruct them in a manner well pleasing to Him. To mental troubles were added bodily ailments. In February and March he had to suffer from a violent cold, attended with symptoms of a consumptive character. At that time, his mind was much occupied with the thought of dying; and feeling himself not yet ready to appear before the Lord, he prayed earnestly, that he might be prepared for the important change. The Lord had, however, other views concerning him.

On the 16th of May, 1831, he received a call to the service of the Mission in Surinam, which he at once accepted, in the spirit of

childlike faith.

On the 5th of July, he was married to st. Anna Dorothy Rothe, at Kleinwelke; after which they proceeded at first to Zeist, where they arrived on the 12th of August, having spent on their journey a few days with the parents of br. Treu. The Mission in Surinam being in possession of a small printing-press, which, however, had not hitherto been made use of, he took some lessons in the art of printing, for which an opportunity was afforded him, during his sojourn of six weeks at Zeist. After a dangerous voyage of eleven weeks, they arrived at Paramaribo on the 1st of January, 1832.

One of the first occupations of our late brother in Surinam was, to print and bind a small school-book, and to assist in the teaching of the negro children. He took great pains in learning the Negro-English language, in which he made rapid progress, so that he was soon enabled to visit the sick.

On April 4th, he writes, "In these days, I had to experience, to my great distress, that in me there dwelleth no good thing: no feeling, no faith, no love. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me."

During a visit of br. and sr. Voigt to Europe, br. and sr. Tree were commissioned to supply their place, as assistants to br. and

er, Passavant, in conducting the temporal affairs of the Missien; which office they filled with faithfulness and zeal.

January 1st, 1884.—"The Lord has shewn me in the past year, and especially during my protracted and sometimes dangerous illness, that it is easy to Him to preserve or to shorten life. I have to ascribe it alone to His power and goodness, that I am still alive. He has permitted me to enter upon another year: O that I may be able to exhibit greater fruitfulness before the conclusion of it!"

He was soon ealled upon to hold public discourses, a duty which he undertook with timidity, but in reliance on the help of the Lord. It may be justly said of him, that whatever he brought before the congregation, he had first obtained from his Savier by prayers and tears. With all his spiritual gifts, he had nevertheless a low opinion of himself; and the Lord therefore granted him success in what he undertook. It was his earnest desire to devote himself entirely to the service of the Mission. For this reason, he was not content with a mere superficial knowledge of the Negro-English language, but did all in his power to enter into its spirit, and to employ every leisure hour most conscientiously to the study of it. At that time there existed but very few books in this singular tongue,—a deficiency which he painfully felt in the instruction of the youth. He writes in reference to this, on the 2d of October, 1834. "I conversed to-day, with one of my colleagues, on the necessity of obtaining a translation of the Bible Histories of the Old and New Testaments; on which occasion, I was so deeply impressed with the imperfections of our work, in reference to school-instruction, that I almost lost courage, and had to pray to the Lord earnestly for His assistance."

In the year 1836, br. Treu was much occupied with translations into the Negro-English. What he achieved in this respect, and how he employed all his spare hours for this purpose, will be ever gratefully remembered by his fellow-laborers. In the midst of his many other duties, he could always find time to make a copious collection of Negro-English phrases, and to compile a grammar of the same language. We owe to him also the present Negro-English hymn-book, a translation of Scripture narratives, the Harmony of the Four Gospels, a revised edition of the New Testament, and several Tracts.

It was a severe trial to our departed brother, when, in the year 1839, br. Passavant was obliged, by repeated attacks of illness, to lay down his office. After the retirement of the latter, the presidency of the Conference, and the superintendence of the Mission in Surinam, was committed to him, an office which he found peculiarly trying, as he was of a timid and anxious character, and of a very humble mind. Bodily sufferings obliged him, in the same year, to abstain for several months from holding public meetings,

and they gradually assumed a character so serious as to occasion a fear for his life.

On his birthday, the 12th of August, 1841, he writes:—"My heart longed after the Savior, and many a serious thought brought me into a solemn frame of mind. I consider every new year of my life as a special gift from the Lord, for it appears to me almost certain, that I shall not attain my fiftieth year. However, this is at Thy disposal, my Savior. Grant me wisdom for the right and profitable employment of the time allotted to me. I am not worthy of the least of all Thy mercies, and of all Thy truths."

The year 1843 was a year of trial, both for himself and for the Mission, as three of his fellow-servants were called home to the Lord. He himself passed the greater part of the year in a very suffering state, so that it was only with the greatest exertion, that he could discharge his official duties. Nevertheless, he had the satisfaction to complete his revised translation of the New Tests.

ment, and to see it go to press.

On the 19th of February, he entered upon a voyage to Europe, in company of his wife and two children, and six children of other missionaries. Having arrived at Zeist on the 6th of April, he called, in several towns of Holland, on the owners of plantations and promoters of the missionary work in Surinam. It was very encouraging to him, to make the acquaintance of so many children of God, and among them not a few who exert a considerable influence upon the Mission. By the friendly intercourse with faithful ministers, and with several members of the Government, many misunderstandings were removed, which had arisen through false accusations, and almost every where he was received with kindness and confidence. In the course of his journey, he made a pleasant stay at Christiansfeld, and then proceeded to Kleinwelke, where the children were placed in the school. Having visited the congregations in Upper Lusatia and his native place, he set sail from Holland, on the 22d of September, in company with a missionary couple destined for Surinam. The number of passengers (including 75 soldiers) amounted to 96 persons, who were very much straitened for room. On the 7th of November, they arrived at Paramaribo, and were heartily welcomed by the negro-congregation, who were delighted to see their beloved teacher again in the midst of them. He now resumed his duties with all his heart: the state of his health, however, continued to be precarious, and it became evident that his voyage to Europe had not produced the desired effect.

In 1845, he paid a visit to the plantations on the Saramacca, during which it was peculiarly cheering to him, to meet everywhere with open ears and hearts for the Gospel; he was also favored to baptize 17 persons in the course of this voyage. The tidings of the departure of br. Rasmus Schmidt, at New-Bambey.

made a deep impression upon him, and he expressed his belief, on that occasion, that it would be his turn shortly. His fellow-servants did not, however, anticipate that this prediction would be so soon verified.

When, in the following year, the post at New-Bambey was again to be supplied by br. Meissner, br. Treu accompanied him thither, towards the end of January. On this journey, he was peculiarly cheerful. He was fond of tarrying by the graves of our brethren and sisters, who had departed in the Bush-country, and to sing hymns expressive of his fellowship with them. With the negro brethren and sisters he entered into serious conversation about their spiritual and temporal state. He also endeavored to gain access to the heathen. To this end he visited several freenegro villages, and proclaimed to the inhabitants salvation in Christ Jesus. After a stay of two weeks at New-Bambey, he returned to Paramaribo, where he arrived on the 28th of February. Some days afterwards, he complained of indisposition; he was, however, able to hold a discourse on the 4th of March, but declared, the day following, that he had felt at the time that this would be his last address to the negro-congregation. He was soon attacked by symptoms which proved clearly, that this disease would be the occasion of his departure. He prayed often and much to the Savior,-and not unfrequently, even when he appeared to slumber, he was in happy converse with the Friend of his soul. On the 23d, early in the morning, all the brethren and sisters of the mission gathered round his dying bed, and sang hymns treating of our departure, when he joined them with a clear voice in singing: "Lord, at my dissolution-Do not from me depart," etc. then prayed with fervor, that both himself and the flock committed to his charge might derive their righteousness alone from the sufferings and death of the Savior; and the blessing of the Lord having been imparted to him, he fell gently asleep, in the 43d year of his age.

His fellow-servants give him the following testimony: Our late brother knew Christ as his Redeemer, and lived in uninterrupted communion with Him. Hence his character and demeanor bore the peculiar impress of that love, faithfulness and humility, which is observed only in pardoned followers of Jesus. By the congregation he was much esteemed, and when he had to oppose with earnestness and energy those open sins, which are unhappily but too prevalent among the negroes, all felt assured that he was impelled only by love to them, and by an earnest desire to promote their temporal and eternal welfare. His peaceable disposition rendered him peculiarly dear to his fellow-laborers. In the extension of the Kingdom of God he took a warm interest, and was indefatigable in his intercessions for its advancement. May the Lord cause the seed sown in tears by His departed servant, to bear abundant fruit, and to be reaped in joy by his successors; and may his memory, as that of the just, continue to be blessed.

# Letter from Br. C. R. Kalbing to Br. Peter Wolle at Litie,

dated Genadendal, South Africa, August 25th, 1852.

Esteemed brother :-

The acknowledgment of your brotherly letter of February 4th. was delayed by the ill health of our dear brother Teutsch, which during the last months of his life rendered it difficult for him to Now that it has pleased the Lord to call home to himself this faithful servant, who had labored at different stations for 26 years, and whose service had been owned and blessed by his Master,—the duty devolves upon me, as his successor pro tem., to reply to your letter, and, in the name of my brethren and sieters in the congregations suffering from the effects of the war, to return the most heartfelt thanks to you, and through you to the Female Missionary Society at Litiz for the handsome donation of 690.. received from your hands. May the Lord, according to his promise, Matth. 25, 40., be pleased to bless the kind donors, richly and abundantly. It has been a time of severe trials for the Eastern stations of our South African mission, and the thoughts of many hearts have been revealed. But, it has also elicited the most encouraging evidences, that our Brethren's congregations are not only united in name, but that, as serving one Lord, and having one hope of our calling, we are bound together, though oceans roll between, by the strong tie of active brotherly love. On the news of our sufferings and losses, generous contributions arrived from Holland and Germany, from England and Denmark, and new yours from America, as so many evidences of Christian sympathy. for which our brethren and sisters here cannot sufficiently express their thanks. Should peace be restored, there will, we trust, be no lack of means, to rebuild our ruined settlements. As yet, the war which broke out on Christmas-eve, eighteen months ago, still rages. Whether the Governor's expectation of bringing it to a close in September, by means of an expedition across the Key river with all the available troops, joined by many of the citizens, remains to be seen. May the Lord grant it, and restore peace and quietness, accompanying the preaching of the gospel with his divine blessing, that the Kaffirs may bow beneath his cross; for this alone can ensure a permanent peace. As you are no doubt informed of the course of events, I will confine myself to some general remarks. Four of our congregations have suffered more or less from the war. Mamre on the Beka, near Fort Peddie, and at no great distance from the sea coast, had to he abandoned by the missionaries Nauhaus and Kuester; the settlement, upon the whole, proving to be a failure, inasmuch as the Hottentots, who had removed thither from Elim and from this place, could not make a living on the spot, but had to scatter abroad, while the Fingoos, of whom there are many in that neighborhood, were not

permitted to settle there, in accordance with the design, which the Government entertains in regard to them. Goshen, on the contrary, was flourishing, and full of promise, both Kaffirs and Fingoos collecting there; but, in December, 1850, br. and sr. Gysin and br. F. Nauhaus had to fly from thence, with the best of their effects, through hordes of hostile or suspicious Kaffirs, and were glad, after three to four hours' travel, to reach Shiloh. The fate of Shiloh is known: How first the Tambookies left the place, and then, the treachery and desertion of the Hottentots forsed the missionaries to seek for safety in flight, with the loss of almost all their property; how the mission-house and other buildings, during the conflict, which ensued, were plundered and burnt, and the church for a time served the rebels as a fortress: and how. in the sequel, the missionaries with the Fingoos, and the few Hottentots and Kaffirs who remained faithful, returned to their halfruined settlement, where they were subsequently robbed of their They now have about 200 souls around them, chiefly Fingoos; and there being a garrison of British and native troops in the place, which, however, is attended with many things that are unpleasant, they appear to be comparatively safe, and were enabled to sow and reap. Enon, although situated far within the colony, was in great danger, but the Lord held his protecting hand over this place. The neighboring Zuurberg affords retreats for the marauding parties, and was often frequented by Kaffirs and rebel Hottentots. That br. and sr. Lehman were enabled to remain there with a part of the men bearing arms, notwithstanding all the surrounding dangers, was a matter of thankfulness, in as much as they were threatened not merely by the enemy, but also by their white fellow-citizens, who suspected the Hottentots of Enon to be in league with the foe, and upon the whole are not well disposed towards the Hottentots, so as repeatedly to entertain hostile designs, the execution of which the Lord in mercy prevented. Even now, the vicinity is infested by bands of the enemy. That all our missionaries, with their children, have been mercifully preserved amidst all these dangers and hardships, prompts the most heartfelt thankfulness towards our Almighty Savior. Our Hottentots in the Western congregations have maintained their allegiance. During the first months, Genadendal had furnished 370, Grænekloof 270. Elim 169 recruits. Our congregation at Genadendal is very numerous, amounting to 2900 souls; but, alas! this number includes many, who are careless and unconcerned. —

Help us to pray for a gracious visitation, and that the Savior would endow us, his servants, with a large measure of His Spirit, and in his infinite mercy own and bless our feeble endeavors to serve his cause, and win souls for him. In the name of my fellow laborers, I salute you, as your brother,

C. R. Kalbino.

DIRECTORY of THE MINISTERS AND MISSIONARIES OF THE UNITED BRN'S CHURCH, IN NORTH AMERICA, 1862.

I. Northern Province.

NAMES.	RESIDENCE.	POST-OFFICE.	COUNTY.	STATE.
The state of the s	Detter	Dath	N	Demonstration
rninp H. Goepp	Detnienem	Detnienem	Ivortnampton	Fennsylvania.
Charles F. Seidel	3	•		3
Iohn C. Jacobson	3	3	*	3
William H. Van Vleck	3	99	•	:
Lewis F. Kampman	3	3	;	3
Jylvester Wolle	3	3	:	*
Andrew Benade	3	3	:	3
Abraham Luckenbach	3	:	*	:
William L. Lennert	Nexereth	Nezereth	*	3
William Eberman	3	3	:	3
Levin T. Reichel	3	3		:
Herman J. Titze	3	3	3	3
George F. Troeger	Schoeneck	33	3	3
Peter Ricksecker	Hopedale	East Sterling	Wayne	*
David Z. Smith	, 3	*	*	3
Ambrose Rondthaler	Emmans	Emmans	Lehigh	3
Edward Rondthaler	No. 74, Race Street	Philadelphia	Philadelphia	3
Philip H. Gapp		,		3
Robert Schweinitz	Lancaster	Lancaster	Lancaster	3
Peter Wolle	Litiz	Litiz	3	3
Henry A. Shultz	3	99	3	3
Julius T. Beckler	*	3	3	*
Eugene A. Fruesuff	3	33	3	3
Edmund Schweinitz	Lebanon	Lebanon	Lebanon	*
Samuel Reinke	York	York	York	3
Amadeus A. Reinke	Graceham	Graceham	Frederick	Maryland.
David Bigler	No. 522, Houston St.	New York	New York	New-York,

New York  " Ohio  " Indiana  Wisconsin  Canada West Nebraska Territory	North Carolina
New York Richmond Washington Tuscarawas " " " Bartholomew Hendricks Brown "	Forsythe
New York Richmond Shushan Gnadenhuetten Tuscarawas Canal Dover Hope Coatesville Greenbay " Mosa Delaware	Salem  Salem  """""""""""""""""""""""""""""""""""
No. 862, Tenth St. Staten Island Camden Valley Gandenbuetten Sharon Canal Dover Hope Coatesville Greenbay  " New Fairfield Weeffield	Salem  " " " " " " " " " " " " " " " " " "
John G. Kaltenbrunn Bernhard Schweintz Edward H. Reichel Henry Bachman Theophius Wunderling Francis R. Holland Henry G. Clauder Charles Barstow J. F. Fett A. M. Iversen Jesse Vogler G. F. Ochler	Charles F. Kluge John G. Herman G. F. Bahnson S. T. Pfohl Emil Schweinitz Adam Haman Eugene Hartwig G. Byhan Jacob F. Siewers Lawrence Oorter M. E. Grunert I. Rights Francis F. Hagen Edwin T. Senseman Marin Hauser Gilbert Biabop Edward J. Mack John A Friebele

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Wullschlaegel, br. p. 35 71 134 213 214 225—6 277 322 389.

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# Moravian Church Miscellany.

I. The Design of this monthly will be to constitute it a central organ of the congregations of our section of the United Brethren's Church, with a view to increase and foster the communication between our American congregations, and, in general, to minister to the wants and interests, both theological and practical, of our little Zion.

II. The Content's will embrace a variety of matter, viz:

1., Each number shall contain a Home and Foreign Mission Department.

2., The Mouthly Leaves, or reports from the Unity's Elders' Conference, shall appear in the Missellany.

3., We design to insert from time to time extracts from the letters and reports of the pastors of our congregations, or portions of the journals of their congregations, obituary notices, and, above all, biographical sketches of our departed brethren and sisters.

4., We hope to be able to give historical sketches of the Brethren's Church in general, or of some of our settlements in Perna: or N. Carolina, which, we hope, will be forwarded to the editor by those of our brethren, who have the pen of a ready writer, as also other essays, treating of the theological and eccleaisatical subjects of the age, the hymnology, the liturgical element in the church, &c. &c.

5., Statements and communications in reference to other christian denominations and churches, in Europe and America, will also occasionally appear in the Miscellany.

6., Selections from the treasures of the evangelical church of Christ, "things new and old," and, especially, an Anymology, or collection of choice passages from the works and sermons of the most distinguished writers and preachers of the Brethren's Church, will be injected for the instruction and edification of our readers.

#### TERMS OF PUBLICATION.

1. The Miscellany is issued every month, at \$1 a year, parame in advance. Single numbers to be sold at 12½ cents. The first volume commences with the January number.

—Subscribers may commence at any future time.

2. Each number of the Miscellany will contain from 24 to 36 octave pages.

3. Subscribers are received for no less a period than one year.

4. Persons who obtain 10 subscribers, and become answerable for the amount, shall be entitled to one copy gratis.

5. All our ministers, and other brethren, are requested to exert themselves in order to procure new subscribers to this publication, so as to give it a wider circulation. All the ministers of all our congregations are syncdically appointed to act as agents for this periodical. (v. § 49 of the Report of our last Prov. Synod).

6. Editors of papers and periodicals, exchanging with us, will in future please direct to 4 The Editor of the Moravian Church Miscellany," Bethlehem, Pa.

#### TO POSTMASTERS.

Postmasters will greatly oblige us by giving early notice of stoppages, or refusals to receive our Monthly, as we continue to send it until we receive such notice, and it is expectably requested that Postmasters will stamp their return papers.

#### POSTAGE.

The Postage of the Moravian Church Miscellant will be from and after the 30th of September, 1852, "when circulating in Pennsylvania, at cts. per one quarter."

"When sent to any part of the United States, 1½ cts. per quarter, when

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